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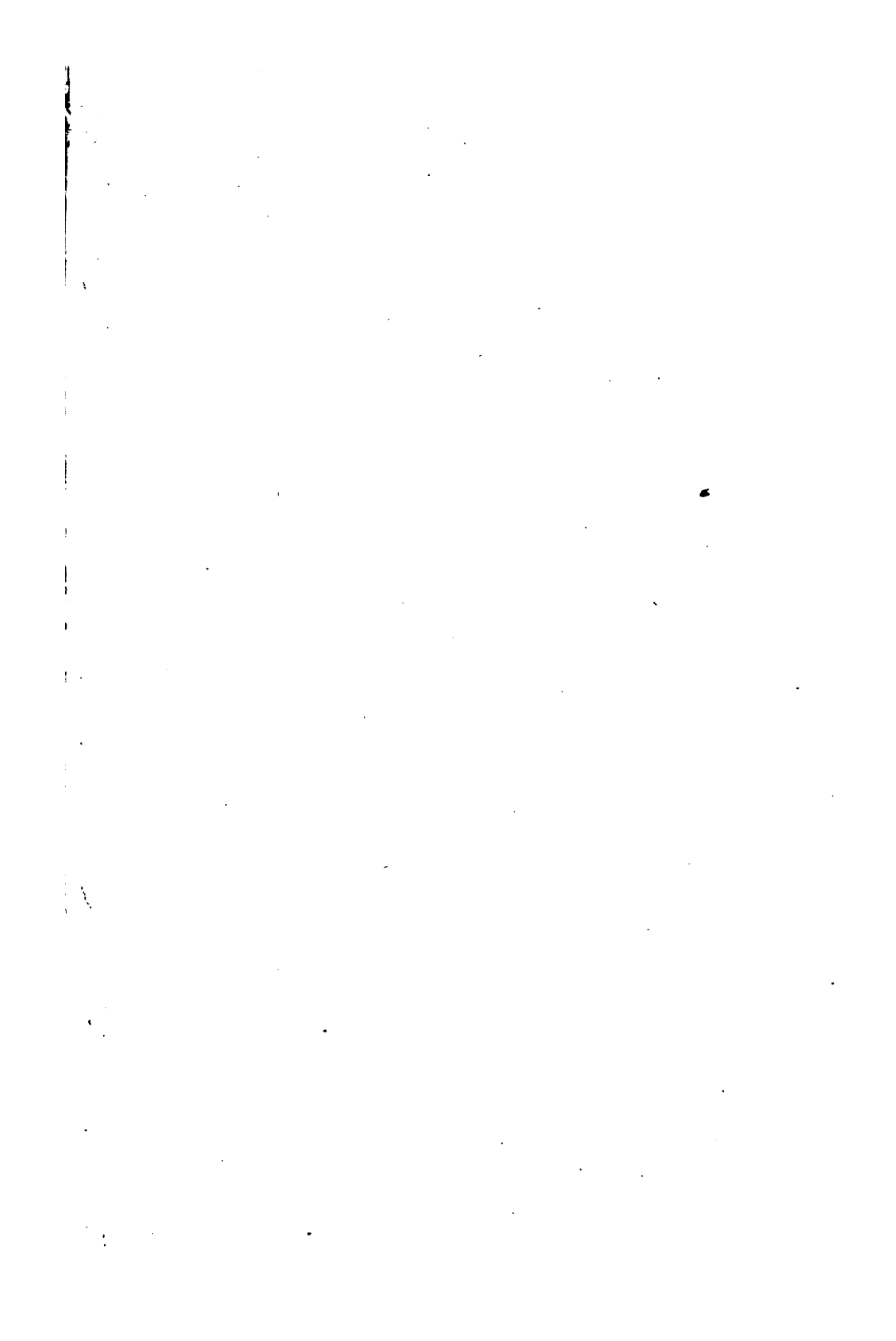












Mr. Coke & Burnell

1860.

This was sent me by Mr. D'Almeida of  
Bombay, unfortunately he could not  
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99.  
D

COMPENDIOUS

PALI GRAMMAR,

WITH A

*Warren*

COPIOUS VOCABULARY

IN THE SAME LANGUAGE.

~~~~~  
BY THE

REV. BENJAMIN CLOUGH.

~~~~~  
COLOMBO:

*Printed at the Wesleyan Mission Press.*

1824.

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## ADVERTISEMENT.

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THESE works were first undertaken by the justly celebrated Oriental Linguist W. TOLFREY, Esq. late of H. M. Civil Service in Ceylon. The former work was considerably advanced by that Gentleman, and the latter also brought into a state of great forwardness. They are now completed, revised and corrected.

The *Pali* has undoubtedly a high claim to the attention of the literary world. It has long been a contested point whether the *Pali* or *Sanskrit* be the more ancient language of India; it is certain, that *Pali* was the popular dialect of the native country of Buddha, namely *Magadha*, before the powerful sect founded by him, was expelled from the continent of India, an event prior to the Christian *Æra*. Its literature contains a considerable number of volumes both in prose and verse; which, whatever may be their merits in other respects, form the only authentic depository of Buddhism, and the learning in general of Ceylon, and the whole of India beyond the Ganges, to which the *Pali* now is, and has been for many centuries, what Sanskrit is in India Proper, and Latin in Europe.

But although so ancient, so widely spread, and containing so many valuable records of antiquity, yet nothing has hitherto been published respecting the *Pali language*; hence in many excellent papers in the Asiatic Researches it still appears as an *unknown world*. It is therefore hoped that a short Grammar with a Vocabulary, cannot fail of being acceptable to the learned in general.

The Grammar is chiefly a translation of a celebrated work called බාලාවතාර *Bālāvatāra*, and the Vocabulary of nouns, of one equally famed called ~~අබ්ධනා ප්‍රාදීපිකා~~ *Abhidhanā-ppadīpikā*. To which also is added, by the editor, the ~~ධූතමන්ජුස~~ *Dhūtumanjusa*, or a collection of *Pali roots* with a Pali interpretation, and the third person singular of the present tense of the verbs formed from each root, with an English translation.

# A PALI GRAMMAR.

## CHAP. I.

### OF THE ELEMENTS.

The Pali Language has forty one characters.

#### ALPHABET.

අ a	ආ á	ඉ i	ඊ í	උ u	ඌ ú	එ e	ඔ o
ක ka	ඛ kha	ග ga	ඝ gha	ඞ ḡa	ඤ ña		
ච ca	ඡ cha	ජ ja	ඣ jha	ඤ ña			
ට pa*	ඨ pha	ඬ ba	භ bha	ඹ na			
ඳ ta	ඵ tha	ද da	ධ dha	ණ na			
ප pa	ඵ pha	ඞ ba	භ bha	ඹ ma			
ය ya	ර ra	ල la	ව va				
ස sa	හ ha	ළ la	ආ am	in			

2. The first eight are vowels සරො, saro, and of these, three viz. අ a ඉ ඊ u, are short රසා, rassam, and the remaining five long දිඝං, dígham.

But එ e and ඔ o are short when preceding a compound consonant, as එඬ, ettha, *here*; ඔඬො, oppho, *a camel*; ඔසොයන, seyyo, *eminent*; සොඬ, sotthi, *a well*.

The remaining letters are consonants ව්‍යාජනා, vyañjano.

The first twenty five consonants are distributed into five classes වග්ගො, vaggo, viz. කවග්ගො, ka-vaggo, including කඛඝඞ; චවග්ගො, ca-vaggo, including චඡඣඤ; ටවග්ගො, ṭa-vaggo, ටඨඬභ; හවග්ගො, ha-vaggo, හඵඳ; ධවග්ගො, pa-vaggo, ධඵඞභ.

\* p English hard t. ඬ hard d. භ the aspirate.

† Sclavonian l.



3. The alphabet is also divided into two grand species of letters, which may be termed *surds* and *sonants*. *Surds* අශෝසා, aghosam, are such letters as in the first effort to form them admit of no vocal sound, viz. the two first letters of each of the five classes of consonants, with the sibilant, කඛ, චච, ට්ඨ, තථ, පථ, ස. The remaining letters are denominated *sonants* ශෝසා, ghosam, viz. ගඝ ඛ, ජ ඤ ඤ, ඩ ධ ඤ, ද ධන, ධන ට, ය ර ල ව හ ළ, ආ ආ &c.

The character *·* is distinguished by the name නිග්ගහිතං, Niggahītam, and in the alphabet usually takes the *ආ* to express it.

ආ (a) කච්ඤෝ, ka-vaggo, and භ (h) are termed කණ්ඨජ, kanphajo, or *guttural*.

ඉ (i) චච්ඤෝ, ca-vaggo, and ය (y) are termed තාලුජ, tālujo, or *palatal*.

ඌ (u) and ඵච්ඤෝ, pa-vaggo, are termed මඬ්ඤ, opphajo, or *labial*.

චච්ඤෝ, pavaggo, ර and ළ (r and ř) මුඛ්ඤ, muṛḍhajo, *lingual* or *cerebral*.

තච්ඤෝ, ta-vaggo, ල and ස (l and s) දන්තජ, dantajo, or *dental*.

ඵ (e) is termed කණ්ඨතාලුජ, kanphatālujo, as proceeding from the throat and palate.

ම (o) is termed කණ්ඨමඬ්ඤ, kanphoppphajo, as proceeding from the throat and lips.

ව (v) is termed දන්තමඬ්ඤ, dantoppphajo, as proceeding from the teeth and lips.

4. After learning the alphabet and proceeding to join the letters so as to be able to read, the learner will perceive, that though each vowel sound has its respective character to express it, yet in composition these characters are never written, except as *initials*; for, when they occur as *medials* or *finals*, they assume a different shape from that given in the alphabet, and are expressed by certain symbols, which the following scheme will explain.

## As initials

ආ ආ ආ ආ ආ ආ ආ ආ

## As medials and finals

ආ ආ ආ ආ ආ ආ ආ ආ

## As medials and finals in composition with a consonant

ආ ආ ආ ආ ආ ආ ආ ආ  
aba ábá ibi íbī ubu úbú ebe obo

In this manner the vowels may be combined with any other consonants.

N. B. 1. When the vowels ආ and ආ come in composition with ක, ග, ඤ, භ, ජ, they are expressed by these two symbols උ, ඌ; but with every other consonant they take the form annexed to ඩ. 2. The symbol of the ට is placed before, but pronounced after the consonant. The symbol of the ඩ is placed partly before and partly behind the consonant, but is pronounced after it.

5. The vowel ආ (a) has no symbol to express it, but is inherent in every open consonant, and therefore must be sounded with it; unless its place be supplied by another vowel: hence two open consonants meeting together make a perfect sound, without the insertion of any vowel mark; as ප and භ are both open consonants, and in reading they must be pronounced *puna* not *pna*. When the inherent vowel is to be dropt, the mute consonant must be joined to another consonant, Ex. හත්ථ, a hand, is pronounced *hattho* not *hatatho*. ඩාර, a door, *davāram* not *davāram*.

6. The • niggahītam, is always silent; in sound it corresponds with the French final *n* in *mon*, the Portuguese *m* in *fim*, and is the only silent consonant ever to be met with at the end of Pāli words, as ම, man, me. On account of its imperfect sound it is generally arranged among the vowels by the native Grammarians.



invariably the same sound in composition which is given to them in the alphabet, and do not, as in English and other European languages, change their sound with their situation.

## OF THE VOWELS.

9. The vowel sounds are those expressed in the alphabet, in European characters, according to the Italian, Spanish, and Portuguese pronunciation; adopted by Sir William Jones and most other learned Orientalists.

9. Whether written or understood sounds like *a* in *captive* Ex.  $\text{अण्णो}$ , añño, *another*,  $\text{तत्था}$ , tattha, *there*.

$\text{आ}$  Is sounded as the former, only it is held twice as long, as *a* in *father*. As a *medial* or *final* its symbol is  $\text{अ}$ , an instance of which may be seen in the word  $\text{कालो}$ , kálo, *time*.

$\text{इ}$  Sounds like the *i* in *his* or *him*; after a consonant as a *medial* or *final*, its symbol is  $\text{इ}$  as in  $\text{पिता}$ , pitá, *father*;  $\text{मणि}$ , mani, *a jewel*, where it is mounted on the head of the  $\text{म}$  and  $\text{णि}$ .

$\text{ए}$  Is the corresponding long vowel and sounds like *ee* in *eel*, its symbol as a *medial* or *final* is  $\text{ए}$  as in  $\text{देवि}$ , deví, *a goddess*, *queen*.

$\text{ओ}$   $\text{ऊ}$  The first of these letters sounds like *oo* in *good*. The latter, as *oo* in *moon*. Their symbols as *mediants* or *finals* are  $\text{ओ}$  and  $\text{ऊ}$  or  $\text{उ}$   $\text{उ}$  as has been already shewn in the scheme for combining the vowels with the consonants, Ex.  $\text{कुच्छि}$ , kucchi, *womb*;  $\text{दुतो}$ , dūto, *a messenger*;  $\text{पुत्तो}$ , putto, *a son*;  $\text{रूपम}$ , rūpam, *a figure*.

$\text{ए}$  Sounds like *e* in *where*, or *ea* in *bear*, its symbol is  $\text{ए}$  as  $\text{एवम}$ , evam, *thus*;  $\text{देवो}$ , devo, *God*.

$\text{ओ}$  Takes the sound of *o* in *stone* or *oa* in *groun*, its symbol is  $\text{ओ}$  as  $\text{पुरिसो}$ , puriso, *a man*.

This language has no diphthongs.

## OF THE CONSONANTS.

*The first class, or gutturals.*

10.  $\text{क}$  Has the precise sound of our *k* in *kalender* as in  $\text{करोमि}$ ,  $\text{क}$ , karomi, *I make* or *do*.

ॐ Is the same aspirated and uttered with greater force, as if connected with the letter ॐ, and has a sound something like our *kh* in *back-hall*; it occurs in ॐ, mukham, the face or mouth.

ॐ Has the same sound as our hard *g* in *garden*, as ॐ, gantam, to go.

ॐ Is the same letter aspirated, and takes the same sound as *gh* in *ghost*, as ॐ, gharam, house.

ॐ This letter as it stands in the alphabet has a sound somewhat resembling that of *ng* in *king*. But it seldom stands alone; it is most commonly compounded with other consonants as in ॐ, saṅgaho, collection, compilation.

### The second class, or palatals.

11. ॐ Sounds like *ch* in *chaff* or the Italian *c* in *Cicero*, as ॐ, cittam, mind; ॐ, pacitum, to cook; ॐ, pacati, he cooks.

ॐ Is the same letter aspirated and sounds like *ch* in *charm*; the *ch* *h* in *watch-house* will give a tolerable idea of the sound of this letter. Ex. ॐ, chattam, an umbrella.

ॐ The sound of this letter is expressed by *j* in *jar*, as ॐ, jivitam, life.

ॐ Is the former letter aspirated but is seldom used alone. Ex. ॐ, majjham, middle.

ॐ The Italian and French *gn* in *signore*, *seigneur*, the Spanish *ñ* in *señor*, the Portuguese *nh* in *senhor*, or as our *y* in *yarn*, if pronounced with the mouth open and forcing the sound through the nose, Ex. ॐ, ñanam, knowledge.

### The third class, or linguals.

12. It is necessary to remark here, that in learning to pronounce the Indian alphabets and to read the languages, foreigners often make mistakes by not being sufficiently careful to distinguish this from the following class of letters. The letters of this class, being *linguals*, are pronounced by turning the tip of the tongue far back against the palate, which produces a hollow

sound as proceeding from the head; and as though attempting to give force to the *t* in *tankard*. They are here represented by the Anglo-Saxon and Icelandic letters *p* and *ð* according to the system of Indo-Roman Orthography proposed by Professor Bask in *A Letter on the Antiquity of the Zenl, addressed to the Literary Society of Bombay*; and another. *On the Mode of expressing the Indian, especially the Sanscrit and Singhalase sounds in European Characters, addressed to the Literary and Agricultural Society of Colomba*

○ As already stated, resembles the sound of our *t* in *tankard* or *pent-house*, as ဝဏ္ဏိ, *vaṇṇi*, it is *fit, worthy*.

○ Is the former letter aspirated as ဝဏ္ဏံ, *phānam*, *a place*.

○ Being a lingual its sound may be tolerably well expressed by our *d* in *dance*, pronounced as directed at the beginning, with the tip of the tongue thrown back upon the palate, as ဝဏ္ဏံ, *panṇa*, *yellow*.

○ Is the former letter aspirated. Ex. ဝဏ္ဏိတံ, *vaṇṇitaṃ*, *prolonged, distracted*.

○ Sounds like our *n* when preceded by *k* as in *knock*. Ex. ကဏ္ဍိ, *gaṇḍi*, *he took*.

#### *The fourth class, or dentals.*

13 So distinguished from the foregoing class; by always keeping the end of the tongue closely pressed against the teeth, the tip a little turned downwards.

○ Is the common dental *t*, as တေဓ, *telam*, *oil*.

○ Is the same letter aspirated, as ကဏ္ဍိ, *kathá*, *history*.

○ Is the dental *d*, as ဝဏ္ဏံ, *udakam*, *water*.

○ Is the same letter aspirated, as ဝဏ္ဏံ, *madhu*, *honey*.

○ Is pronounced as the English *n*. Ex. ဝဏ္ဏိ, *nadi*, *river*.

#### *The fifth class, or labials.*

14. ○ Takes the sound of our *p*, as ပဏ္ဍိ, *pañḥi*, *road*.

○ Is the same letter aspirated, as ပဏ္ဏံ, *phalam*, *fruit*.

ඛ. Is sounded as *b* in *balance*. Ex. බලවා, *balavá*, *strong*.

ඃ. Is the former letter aspirated, as භෝජනං, *bhojanam*, *food*.

ම. Sounds as our *m*, as මග්ගං, *maggo*, *way*.

The remaining letters which are termed අවශ්‍යං, *a-vaggo*, *miscellaneous*, on account of their not being ranged in the classes are equally easy to pronounce.

ය. Is our *y*, as යො, *yo*, *who*.

ර. Is our *r*, as රතනං, *ratanam*, *a precious stone*.

ල. Is *l*, as ලතා, *latá*, *a creeper*.

ව. Is our *v*, as වනං, *vanam*, *a grove or forest*.

ස. The only sibilant in the *Pāli* language, is pronounced like our *s*, as සා, *sá*, *she*; සෙතො, *seto*, *white*.

හ. Takes the sound of *h* pronounced with force, as හං, *aḥam*, *I*, හොති, *hoti*, *he is*. It is here represented by *h* in order to distinguish it from the mere sign of aspiration *h*, which is used inseparably together with the ten aspirate mutes.

ඬ. There is little difference in the sound of this letter from the ඳ, only that the Natives pronounce it with a little more force, and the latter is considered a *dental* and the former a *lingual*, an instance of its sound is in කිංචිඤ්ඤ, *kiṇṇiṇṇa*, *they played*. It is supposed to be like the Slavonian *ř*.

15. The *Niggahíta*m, has been already described. Its sound is expressed by the small capital *m*, and the ඤ by *n*, according to the above mentioned system of Professor Rask. Neither of them ever occur at the beginning of words; but the peculiar reason for this representation is, that the former in *Pāli* as in Sanscrit, &c. approaches nearer to *m*, and is changed to *m* before a vowel, and the latter is scarcely distinguishable from the common *n*.

16. Although no *Pāli* word terminates in a silent consonant; yet in dividing such words as contain a compound one; the first part may be so terminated, which is done by placing the sign ' on the top of the silent letter. Ex. අස්සං, *as-so*, *a horse*, for අස්සං, *asso*.

## CHAPTER. II.

### ON THE PERMUTATION OF LETTERS.

17. When any simple vowel opens upon another simple vowel similar to itself the first is suppressed; as, from **ලොකග්ගො**, loka-aggo, **ලොකග්ගො**, lok-aggo, *ruler or chief of the world*.

But in instances like the following this rule does not take effect; as, **මමාසී**, mam aśī, *to me was* **ජනාප්පදාය**, janā appamūdam, *people speedily*.

18. When any simple vowel opens upon another simple vowel dissimilar to itself, the dissimilar vowel is suppressed, and the vowel suppressed may be either the final of the first word or the initial of the second; as, **පානිම**, pana ime, *but these*; **පානිම**, paname, or **පානිම**, panime:—sometimes however when the vowels are dissimilar they are both suppressed, and another substituted in their stead; for instance, where a final **ආ** opens upon an initial **ආ** as **බන්ධුසා**, bandhusa iva, *like a relation*, the final **ආ** and initial **ආ** are changed into **ච** and become **බන්ධුසච**, bandhusāva:—where a final **ආ** opens upon an initial **උ**; as, in **නාඋපෙති**, na-upeti, *it does not happen*, the two words united become **නාඋපෙති**, nōpeti, by means of the vowel **උ** which is substituted for the final **ආ** and initial **උ**: the substituted vowel is denominated **සරාඤ්ඤා**, sara-ā-deso, *vowel substitute*.\*

19. Notwithstanding what is stated in No. 17, there are instances, where when two similar vowels come together, the first is suppressed and the second made long; as, **තත්‍රායා**, tatra ayaṃ,

\* A vowel lengthened is here marked with the grave (̀), and a long vowel substituted for two others with the circumflex (ˆ) according to the orthographical system mentioned No. 12.



*there this*, becomes *තත්ථායං*, *tatrāyaṃ*; *යානිඉධ*, *yāni idha*, is converted into *යානිධ*, *yānidha*, *which is here*.

*බහුපකාරං*, *bahū upakāram*, is converted into *බහුපකාර*, *bahūpakāram*, *very helpful*.

20. If ආ opens upon ඉ the ආ is suppressed and the ඉ is made long; as, for *සද්ධාඉධ*, *saddhā idha*, write *සද්ධිධ*, *saddhidha*, *faith here*; for *තප්පාඋපමි*, *tapā upamaṃ*; write *තප්පිපමි*, *tapūpamam*, *parabolically*.

21. If උ opens upon ඉ the latter vowel, *පරසරො*, *para-saro*, *under vowel*, is suppressed, and the former *ඉධසරො*, *pubbha-saro*, *upper vowel*, is made long; as, for *කිංසුඉධ*, *kimsu idha* *කිංසුධ*, *kimsūdhā*, *what is here?*

22. Sometimes when ඵ opens upon ආ the ඵ is suppressed and the letter ය termed *ව්‍යාඤ්ඤා*, *vyāñjana-ādeso*, substituted in its stead; as, for *තෙඤ්ජ*, *te-ajja*, *තඤ්ජ*, *tyajja*, *they to day*; for *තෙඤ්ඤ*, *te aḥam*, *තඤ්ඤ*, *tya-aḥam*, *them I &c.* which afterwards by No. 17, becomes *තඤ්ඤ*, *tyaḥam*; but the ඵ in *නාඵඤ්ඤ*, *na ettha*, undergoes no change; as, *නාඵඤ්ඤ* *n'ettha*, *not here*.

23. Sometimes, when ඔ opens upon ආ, or උ upon ඵ, the ඔ and උ are suppressed and the letter ච substituted in their stead; as, for *සොඤ්ඤ*, *so assa*, write *සඤ්ඤ*, *svassa*, *he to him*; for *අනුච්චි*, *anu-ṭṭi*, *අනුච්චි*, *anveti*, *he follows or accompanies*; but in the following instances the letter ච is not substituted, though the vowels ඔ and උ be suppressed; as, *තොඤ්ඤ*, *tayo assu*, *three sorrows*, becomes *තඤ්ඤ*, *tay'assu*; *සමෙතායසමා*, *sametu āyasmā*, *සමෙතායසමා*, *samet'āyasmā*, *let there be peace, O charitable one!*

24. Sometimes the letter ඳ is substituted instead of ඩ for the facility of pronunciation; as, for *ඉධඤ්ඤ*, *idha aḥam*, is written *ඉධඤ්ඤ*, *idhā am*, *here I am*, the ආ of *ඤ්ඤ*, being made long by No. 19; but the ඩ in *ඉධඵඵ*, *idha eva*, which by No. 17, becomes *ඉධඵඵ*, *idh'eṇa*, *here just*, undergoes no change because there is no difficulty in the pronunciation.

So also, for the facility of pronunciation, the ඩ in *ඉධඵඵ*

ඉති, idha bhikkhave, is changed into ද as ඉද්දිකිකච්චි, ida bhikkhave, *here, O priests!*

25. If ඉ opens upon ඉ the letter ය is sometimes substituted instead of the former vowel; as, for පතිඅන්තං, pati-antam, is written පතියන්තං, patyantam, *approaching the end*, the ත්‍ය tya, of which is also sometimes changed into ධ, cca, when the word is converted into පඬින්නං, paccantam; and for වුත්තිඅස්ස, vutti assa, is written වුත්තියස්ස, vuttiyassa, *his state*.

පතිඅග්ගි, pati-aggi, however does not undergo a similar change, but the ඞ් is changed into ට් and the word becomes පටිඅග්ගි, papiaggi, and afterwards by No. 17 පටිග්ගි, papaggi, *fire rekindling*.

26. Sometimes when ආ opens upon ට් the ආ is changed into ඉ, and instead of the ට්, ටි is substituted; as, for යථා ට්ච, yathá eva, is written යථා ටිච, yathariva; but sometimes යථෙච, yath'eva, *just as*, is written by No. 17.

27. The letters ය, ට්, ටි, ද, ආ, ත, ට, ල, ඞ, are *augments*, ආතමො, ágamo, and are used in uniting vowels whether similar or dissimilar; as, for

නාමිකං, na'imassa, is written	නායිකං, nayimassa,*
තිග්ගිකං, ti-aggikam,	තිවග්ගිකං, tivaggikam,†
ලහුච්ඡාසි, lahu essati,	ලහුච්ඡාසි, lahumessati,‡
අත්තආත්මං, atta attham,	අත්තදත්තං, attadattham,
ඉතොආයති, ito áyati,	ඉතොනායති, itonáyati,§
තස්මාඉ, tasmá ija,	තස්මාති, tasmátiya,¶
සබ්බිච්ච, sabbhi eva,	සබ්බිච්ච, sabbhireva,**
චලහික්ඛා, cha abhiññá,	චලහික්ඛා, chalabhiññá,††
පුථච්ච, putha eva,	පුථගෙව, puthageva,‡‡
පාච්ච, pá eva,	පාගෙව, pageva,§§

in which last example the final vowel of the first word is made

\* Not to this. † having three matters. ‡ ease approaches. || soul prospering. § the after time. ¶ therefore here. \*\* even with the good man. †† six kinds of wisdom (peculiar to the Tápasyas.) ‡‡ even sepearate. §§ first of all.

short. But sometimes the three last words are used without the intervention of augment.—Note. When augments are used the vowels do not undergo the changes specified in the foregoing Rules.

28. In words compounded with the preposition අභි, abhi, that particle is changed into අභ්භ, abbha; as, for අභි උග්ගතො, abhi-uggato, is written අභ්භුග්ගතො, abbhuggato, *ascended on high*, the final ඉ of අභ්භ, abha, being suppressed by No. 17.

29. When a vowel immediately precedes a consonant the vowel is often suppressed, and an augment substituted in its stead; as, for

සබ්බිකිඛු, so bhikkhu, is written සබ්බිකිඛු, sabhikkhu,\*

කච්ඡි ඔ, kacci nu tvam, කච්ඡො ඔ, kaccinotvam†

ජනෙමත, jánema tam, ජනෙමුත, jánemutam,‡

from which examples it appears that in some instances, where ඔ is suppressed ඉ is the substituted augment; where උ, ඔ; and where ඉ, උ; but in the words සොමු ඩ්ඨි, so muni, *that saint*, the ඔ is not suppressed.

30. In words where the fourth and second consonants of the කවංගො, ka-vaggo, viz. ඝ, and ඩ, occur the third and first consonants of the same class, viz. ග, and ක are respectively united and form one double consonant; as, for

උඝොසො, u-ghoso, is written උඝ්ඝොසො, ugghoso,||

ආඝත, ákhátam, අඝ්ඝත, a-kkhátam,§

in which last example, the ආ is made short; as, in the word පාඨව, pāeva, No. 27.

31. When the vowel ඉ opens upon a consonant, it is, in some cases, suppressed and the *augment* ඔ introduced in its stead; as, for

පරාසහසං, para sahasam, is written පරොසහසං, paro-sahasam, *above a thousand*.

අති ප්පාඝො, ati ppakho, which by No. 27. becomes අතිප්පාඝො

\* That priest. † from whence thou. ‡ we knew that. || high sounding. § very public.

බො, *ati-ppagakho*, is written අතිප්පාගො, *ati-ppagokho*, *very early*, (spoken of time in general.)

32. Sometimes the inseparable preposition අව, *ava*, is changed into ඔ; as, for අවනාසො, *ava-nanāso*, is written ඔනාසො, *nanāso*, *firmly bound*.

But in the word අවසුසාතු, *ava-sussatu*, *let it dry*, no change takes place.

33. The character • *m*, when it precedes a consonant of either of the five classes, may be changed into the nasal of each class respectively; as, for

කිංකතො, <i>kim kato</i> ,	is written	කිඛිකතො, <i>kiḥkato</i> ,*
සංජාතො, <i>saṃ jāto</i> ,		සංඤ්ජාතො, commonly
	written	සංජාතො, <i>saṃjāto</i> ,†
සංඝිතො, <i>saṃ phito</i> ,		සංඝිඝිතො, <i>saṃ phito</i> ,‡
තංධනා, <i>taṃ dhanam</i> ,		තඤ්ඤනා, <i>taṃdhanam</i> ,
තමිත්තා, <i>taṃ mittam</i> ,		තමිඬිත්තා, <i>tamittam</i> ;§

but in the words නාතංකම්ම, *na taṃ kammam*, *not that work*, the mutation cannot take place.

34. When • precedes the උ, it is changed into that letter; as, for පුංඤ්ඝා, *pumliggam*, is written පුඤ්ඝා, *pulliggam*, *masculine gender*.

35. When • precedes a vowel, it is frequently suppressed and ඔ or ඊ substituted in its stead; as, for

එවංආසා, *evam assa*, is written එවඔසා, *evamassa*, *this to him*.  
 එතංආවාචි, *etaṃ avoca*, එතඤ්ඤවාචි, *etadavoca*, *this he said*.

But • undergoes no change in the words මංජිමි, *mamajini*, *he conquered me*.

36. When • precedes ඵ or ව, it is frequently changed into ඤ, *ṇa*, which in some cases is doubled; as, for තංඵල, *taṃ eva*, is written තාඤ්ඤඵල, *taṇṇeva*, *even that*, which may also be written තාමඵල, *tameva*, by the preceding Rule.

\* *having made what.* † *produced* ‡ *well standing.* || *those riches.* § *that friend.*

.තංහි, tamhi, *but that*, is written තැහි, tañhi, *but* තංහි, is equally proper.

37. When • precedes ං, both are frequently suppressed, and ඌ or when doubled ඌඌ substituted in their stead; as, for සංයෝගො, samyogo, is written සංභේදාභෝ, saññogo, *union or coalition*; but it may likewise remain unchanged.

38. Sometimes • is introduced as an augment before an initial vowel or consonant; as, for චක්ඛුආඨං, cakkhu aniccam, චක්ඛුආඨං, cakkhum aniccam, *the eye (is) vain*; for අවසිරො, avasiro, අවසිරො, avamsiro, *head downward*.

39. Sometimes when • precedes a vowel it is suppressed; as, for විදුතංගුණං, vidúnam aggam, is written විදුතංගුණං, vidú-n'aggam, *to the wise valuable*; තාසංගුණං, tásam aḡgam, තාසංගුණං, tásāḡgam *to them I*: the ආ of අනං being made long by No. 19.

40. When • precedes a consonant it is frequently suppressed; as, for බුද්ධානංසාසනං, Buddhánam sásanam, is written බුද්ධානංසාසනං, Buddhánasásanam, *the institutions of Buddho*; සංරාගො, sam rágo, සංරාගො, sárágo, *subject to (human) passions*, the ස being made long by another rule.

41. When • precedes a vowel, the vowel is sometimes suppressed; as, for බීජංච, bījam iva, is written බීජංච, bījamva, *as seed*.

42. When • precedes a vowel, and that vowel is followed by ස්, the vowel being suppressed by the foregoing Rule, the ස් is necessarily changed into ස in order to unite the two words; as, for ඵට්ඨංචස්ස, evam assa, is written ඵට්ඨංස, evamsa, *thus to him*.

43. When ඉ opens upon ඵ or ආ it is suppressed, and the letter ං substituted in its stead; and if that letter happens to be preceded by උ, it becomes උං; if by ඩ, it becomes ඩං; which උං is again changed into ජ as the ඩං is into ජඌ; and both ජ and ජඌ are occasionally doubled by No. 36; as, for යදිඵට්ඨං, yadi evam, is written යජ්ජඵට්ඨං, jajjevam, *if thus*; and බෝධිආග්ගො, bodhi-aḡḡgá, බෝධිආග්ගො, bojjaḡḡgá, *the customs of Buddho*.

44. When ඉ opens upon එ, it is changed into ඔ, and if the ඉ be in combination with ඊ the ඊ is also changed into ඔ; as, for පරිඵසනා, *pariesaná*, is written පඔසසනා, *payyesaná*, *diligent research*.

45. The word සරති, *sarati*, is changed into සුමරති, *sumarati*, (he) *remembers*, by substituting සු for ස and introducing the augment ම. By substituting ච for ඉ the word ඉස්මචි-*iti evam*, becomes ඉස්මචි, *itvevam*, *thus*.

46. සාඉඨි, *sá itthi*, *that woman*, becomes සොඨි, *sóthhi*, by suppressing the vowel ඉ and changing the ඉ of සා into ඔ.

47. බුසාචචි, *busá eva*, becomes බුසමචි, *busamiva*, *abundantly*, by suppressing the final ආ of බුසා, *busá*, introducing the augment ම and changing the ච of චචි, *eva*, into ඉ.

48. බහුආබාධා, *bahúáhádho*, becomes බවභාබාධා, *bávjhábádho*, *great sickness*, by changing the උ into ච and transposing the භ and ච.

49. අධිඅභවි, *adhi-abhavi*, becomes අභාවචි, *addhábhavi*, (he) *certainly was*, by changing අධි, *adhi*, into අභ, *addha*, which is made long by No. 19.

50. සුඛදුක්ඛජීවො, *sukham dukkham jīvo*, becomes සඛදුක්ඛජීවො, *sukhedukkhejīve*, *in health in sickness*, by changing ඩ and ම into ච.

51. The words පරිබොධා, *pari-bodho*, and පරිදාහො, *pari-dáhō*, become respectively පලිබොධා, *palibodho*, *accusation*, and පරිලාහො, *pariláhō*, *very hot*; by changing, for the sake of elegance, the ඊ of the first word into ලි and the ද of the second into ලා.

52. The words මංආසාසිබුඛසරණං, *mam aḥási Buddham saranam*, become මමආසාසිබුඛමසරණං, *mam aḥási Buddham saranam*, *to me was the favour of Buddho*, the . being changed into ම. This change however is very rare and the words මමආසාසි, *mam aḥási*, are forbidden to be pronounced or written as මමසාසි, *mamaḥási*.

53. තංඉමිනා, *tam iminā*, becomes තදමිනා, *tadaminā*, *in*

*this manner*, *උ* being substituted instead of *ආ* by No. 35, and the *ඉ* of *ඉමිනා*, *iminā*, being changed into *ඉ*.

54. *එවංඉමං*, *evam imam*, *thus this*, and *කිංඉමං*, *kīṃ ahaṃ*, *what (am) I*, are changed respectively into *එවුමං*, *evumaṃ*, *කෙහිමං*, *kēṃam*, the *ආ* of *එවං*, *evam*, being suppressed and the *ඉ* of *ඉමං*, *imam*, changed into *උ*; and the *ඉ* and *ආ* of *කිං* being suppressed, and the *ඉ* of *ඉමං* changed into *එ*.

55. Sometimes letters are suppressed for the purpose of facilitating pronunciation, and sometimes in order to preserve the metre; as, for

*පච්ඡිකාසකාමිනිසා*, *pāṇisankhāya yoniso*,  
is written

*පච්ඡිකාසාමිනිසා*, *pāṇisankhā yoniso*,  
(he) *reflected with wisdom, or thought wisely*,  
the *ස*, of the first word being suppressed for the facility of pronunciation.

*ඉලාපුනිසිදන්ති සිලාපලවන්ති*, *alāpūni sīdanti, silā plavanti*,  
is written

*ලාපුනිසිදන්ති සිලාපලවන්ති*, *lāpāni sīdanti silā plavanṭi*,  
*gourds sink, and stones float*,  
the *ඉ* of the first word being suppressed for the sake of the metre, which requires that the line should consist of eleven syllables,

Sometimes also letters undergo changes, in order to preserve the Rhythm; as, for

*අකරමොසකෙකිං*, *ākārāmhā sātē kiccaṃ*,  
is written

*අකරමොසකෙකිඬ*, *ākārāmhā sātē kiccaṃ*,  
*we have done your work*,  
the *සෙ*, *se*, being changed into *සඬ* for the sake of the Rhythm.

56. Note. Metre, called *චන්දාසා*, *chandas* is whatever is written in a regular number of syllables from one to twenty six.

Measure or Rhythm, termed *වුත්ති*, *vutti*, is the distinction of syllables into long and short, *ගුරු*, *ලගු*, *guru*, *laghu*.

57. *ආ*, *á*, is long by nature; but the *අ* of *ආසා*, *ássa*, which is short by nature becomes long, from its preceding a double consonant. The *අ* of *ආ* is also long, because it precedes *ස*:—*අ* is short. The above are examples of long and short syllables.

58. There are two causes which prevent the coalition of vowels or consonants;—one is termed *වක්ඛායවධානං*, *varṇavyavadhānam*, *impediment from a letter*; as, *මංආහාසි*, *mamaḥási*, *to me was*, which by reason of the *ආ* cannot be written *මමහාසි*, *mamahási*:—the other is termed *කාලව්‍යවධානං*, *kāla-vyavadhānam*, *impediment from a rest*; as, *ජානාප්පමාදං*, *janā-appamādam*, which cannot be written *ජානාප්පමාදං*, *janāppamādam*.

## CHAPTER III.

### DECLENSION OF NOUNS.

59. The following is an artificial arrangement of the several cases, but with a few exceptions they are not applied in that state to any noun whatever; the proper terminations will be shewn afterwards.

	Sing.	Plural.
Case 1.	සි	යො— පඨමා විභක්ති, <i>papṭhamā-vibhakti</i> .
2.	අ.	යො— දුතියා ——— <i>dutiya</i>
3.	හා	ය් — තතියා ——— <i>tatiya</i>
4.	ස	හා. — චතුත්ථි ——— <i>catutthi</i>
5.	සා	හි — පඤ්ඤා ——— <i>paññami</i>
6.	ස	හා. — ජාප්ථි ——— <i>chapphi</i>
7.	සමි.	සු — සත්තමි ——— <i>sattami</i>
8.	සි	යො— ආලපනං ——— <i>ālapanam</i> *

The 1st. is the *Nominative Case*.

\* This in the Pali Grammar is classed with the first case, but is distinguished from it by a servile *භ*.



The 2nd is the *Accusative Case*.

3rd may be denominated the *Instrumental Case*, having the force of the sign *by*, or *with*.

4th is the proper *Dative Case*, with the sign *to*

5th is the *Ablative Case*, with the sign *from*

6th is the proper *Genitive or Possessive Case*, with the sign *of*, or *belonging to*

7th may be called the *Locative Case* with the sign *in* or *on*

8th is the *Vocative Case*.

#### FIRST DECLENSION.

Nouns Masculine in **ਓ**, the crude form of which end in **ਯ**.

60. In this Declension the following changes are made in the artificial arrangement of the Cases.

##### Singular.

1. **ਓ** is changed into **ਓ**.
2. **ਯ** undergoes no change.
3. **ਓਯ** is changed into **ਓਯ**.
4. **ਯ** is changed into **ਯ**, or into **ਯ** the **ਯ** being doubled.
5. **ਯਓ** may be either used in that form or changed into **ਯ**, or into **ਯਓ**.
6. **ਯ** is changed into **ਯ**
7. **ਯਓ** may be either used in that form or changed into **ਯ** or **ਯਓ**.
8. **ਓ** is suppressed, and the final **ਯ** sometimes converted into **ਯ** and sometimes remains unchanged.

##### Plural.

1. **ਯੋ** is changed into **ਯ**.
2. **ਯੋ** is changed into **ਯ**.
3. **ਯ** sometimes remains unchanged, and sometimes is converted into **ਯ**, the final **ਯ** preceding the termination being in both instances changed into **ਯ**.
4. **ਯ** undergoes no change but the final **ਯ** preceding the termination is made long.
5. **ਯ** sometimes remains unchanged, and sometimes is converted into **ਯ**, the final **ਯ** preceding the termination, being in both instances changed into **ਯ**.
6. **ਯ** undergoes no change, but the final **ਯ** preceding the termination is made long.
7. **ਯ** remains unchanged, but the final **ਯ** preceding the termination is converted into **ਯ**.
8. **ਯੋ** is changed into **ਯ**.

බුද්ධො, Buddhō, declined.

Sing.

Plur.

- |                                   |  |
|-----------------------------------|--|
| Case 1. බුද්ධො, buddhō,           | බුද්ධා buddhā, <i>Buddho.</i>  |
| 2. බුද්ධං, buddham,               | බුද්ධෙ, buddhe, <i>Buddho.</i>   |
| 3. බුද්ධෙන, buddhena,             | බුද්ධෙහි, buddhehi, බුද්ධෙත්,<br>buddhebhi, <i>by or with Buddho.</i>          |
| 4. බුද්ධාය, buddhāya,             | බුද්ධානා, buddhānam, <i>to</i><br><i>Buddho.</i>                               |
| 5. බුද්ධස්මා, buddhasmā,          | බුද්ධාන, buddhehi, බුද්ධෙත්,<br>බුද්ධා, buddhā, buddhebhi, <i>from Buddho.</i> |
| 6. බුද්ධස්ස, buddhasa,            | බුද්ධානා, buddhānam, <i>of</i><br><i>Buddho.</i>                               |
| 7. බුද්ධස්මි, buddhasmim,         | බුද්ධෙස, buddhesu, <i>in or on</i><br><i>Buddho.</i>                           |
| 8. බුද්ධ, buddha, බුද්ධා, buddhā. | බුද්ධ, buddhā, <i>O Buddho!</i>  |

61. According to this Example are declined,

සිංහො, siṅho, *a lion.* නිකායො, nikāyo, *collection.* කණ්ණො, kanno, *an ear.* සද්ධො, saddo, *a voice.* රෝගො, rogo, *disease.* නාදො, nādo, *a sound.* පඬ්ඨා, pabbato, *a mountain.* ආරාමො, ārámo, *a garden.* දේශො, deso, *a country.* ආකාශො, ākāso, *the atmosphere.* දීපො, dīpo, *an island.* සග්ගො, saggo, *heaven.* ආහාරො, āhāro, *food.* රුක්ඛො, rukkho, *a tree.* කෙසො, keso, *hair.* සූරියො, suriyo, *the sun.* පාදො, pádo, *a foot.* චන්ද්‍රො, cando, *the moon.* පදිපො, padīpo, *a lamp.* හංසො, haṃso, *a goose.*

Anomalies in *ආ*.

62. The native grammarians refer the following class of nouns masculine in *ආ* as anomalies to this Declension, because in the crude or imaginary form, in which they are usually quoted, they end in *ආ* short, like the preceding class; but are declined

with different terminations ; the artificial arrangement, formerly alluded to undergoing the following changes for the declension of those nouns.

### Singular.

1. **ස** is changed into **ආ**.
2. **අ** sometimes remains unchanged and sometimes is converted into **ආ**.
3. **ආ** sometimes remains unchanged and sometimes is changed into **ආ**.
4. **ආ** is changed into **ආ**.
5. **ආ** is sometimes used and sometimes changed into **ආ** or **ආ**.
6. **ආ** is changed into **ආ**.
7. **ආ** may either be used or may be changed into **ආ** or into **ආ**.
8. **ස** is suppressed, and the final **අ** sometimes converted into **ආ**, and sometimes remains unchanged.

### Plural.

1. **ආ** is changed into **ආ**.
2. **ආ** sometimes remains unchanged.
3. **ආ** sometimes remains unchanged, and is sometimes converted into **ආ**, the final **අ** preceding the termination being changed into **ආ**, and the final **අ** of **ආ** being changed into **ආ**.
4. **ආ** undergoes no change, but the final **අ** preceding the termination is made long.
5. **ආ** same as 3d. case.
6. **ආ** same as 4th case.
7. **ආ** remains unchanged, but the final **අ** preceding the termination is changed into **ආ**, and the final **අ** of **ආ** into **ආ**.
8. **ආ** is changed into **ආ**.

**ආ**, attá, the Soul, declined.

	Sing.	Plur.
Case 1.	<b>ආ</b> , attá,	<b>ආ</b> , attáno.
2.	<b>ආ</b> , attánam, <b>ආ</b> , attam,	<b>ආ</b> , attáno.
3.	<b>ආ</b> , attena, <b>ආ</b> , attaná,	<b>ආ</b> , attanebhi. <b>ආ</b> , attaneji.
4.	<b>ආ</b> , attano,	<b>ආ</b> , attánam,

Sing.	Plur.
5. අත්තස්මි, attasmá, අත්තං, attaná, අත්තම්හ, attam'á,	අත්තස්මහ, attamebhi. අත්තස්මහ, attanehi.
6. අත්තං, attano,	අත්තානං, attānam.
7. අත්තස්මි, attasmim, අත්තම්හි, attamhi, අත්තනි, attani,	අත්තස්මහ, attanesu.
8. අත්ත, atta, අත්තා, attā,	අත්තානං, attāno.

රාජ, rájá, *A king.* declined.

Sing.	Plur.
1. රාජ, rájá,	රාජං, rájano.
2. රාජා, rájánam, රාජ, rájam,	රාජස්ම, rájubhi රාජ්ඣ, rájuhī
3. රාජෙස්ස, raññá, රාජෙන, rájena,	රාජෙහි, rájebhi
4. රාජෙස්ස, rañño, රාජිණං, rájino, රාජස්ස, rájassa,	රාජෙහි, rájehi. රාජෙස්ස, raññam, රාජානං, rá- jánam, රාජා, rájánam,
5. රාජෙස්ස, raññá, රාජම්හ, rájam'á, රාජස්ම, rájasma,	as the 3d case
6. as the 4th.	as the 4th case.
7. රාජෙස්ස, raññe, රාජනි, rájani, රාජම්හ, rájamhi, රාජස්ම, rájasnim,	රාජස්ම, rájusu. රාජෙස්ස, rájesu.
8. රාජ, rája, රාජ, rájá,	රාජං, rájano.

63. The noun masculine බ්‍රහ්ම, brahmá, *a Brahmin,* is declined like අත්ත, attá, except in the following cases.

Sing.	Plur.
3. බ්‍රහ්මෙනා, brahmená, බ්‍රහ්මෙනා, brahmaná, බ්‍රහ්මුනා, brahmuná,	බ්‍රහ්මෙහි, brahmebhi. බ්‍රහ්මෙහි, brahmehi,
4. බ්‍රහ්මිණො, brahmuno, බ්‍රහ්මස්ස, brahmassa,	බ්‍රහ්මණං, brahmunam බ්‍රහ්මාණං, brahmanam.
5. බ්‍රහ්මස්මා, brahmasmá, බ්‍රහ්මම්බා, brahmamhá, බ්‍රහ්මුනා, brahmuná,	as the 3rd.
6. as the 4th.	as the 4th.
7. as අත්තා, attá, සක්ඛා, sakhá, a friend, is also irregular and is declined like අත්තා, attá.	බ්‍රහ්මෙසු, brahmesu.

64. Participial and other attributives formed by the affixes ට් or ම් and ආණ, the former of which becomes ටා and the latter මා in the nominative by changing ආණ into ආ, and suppressing the technical nominative ඩ්, are considered as nouns in ආ, and when masculine are declined with the following terminations.

#### Singular.

1. ඩ් is suppressed and ආණ changed into ආ.
2. ආ remains unchanged, but the උ of ආණ is changed into ආ, which again is suppressed before this termination.
3. ආ and ආණ are both suppressed and තා substituted in their stead; or ආ is changed into ජා and the උ of ආණ being changed into ආ is suppressed before that termination.
4. ස and ආණ are both suppressed and තො substituted in their stead, or the ස being doubled the උ of ආණ is changed into ආ.
5. සා is changed into ආ which together with ආණ is suppressed and තා substituted in their stead, or සා and optionally මා may remain unchanged the උ of ආණ being changed into ආ before these terminations.
6. as the 4th case.
7. සම්. and ආණ are both suppressed and ඩ් substituted in their stead; or සම්. being changed into ආ the උ of ආණ is changed into ආ and that ආ suppressed before the termination or සම්. and optionally මම් may remain unchanged, the උ of ආණ being changed into ආ, and that ආ suppressed as above.

8. ඩ. and තා are both suppressed and changed into ආ; ආ or ආ.

## Plural.

1. යො. is suppressed, and the ඌ of තා changed into ඩ and sometimes the ඌ of තා is suppressed and the යො changed into ආ.

2. යො. is changed into ඩ, and the ඌ of තා is changed into ආ which again is suppressed before this termination.

3. ඩී or optionally ඩී undergo no change, but the ඌ of තා is changed into ආ, and that ආ is again changed into ඩ.

4. තා, is suppressed and තා substituted in its stead; or තා remains unchanged and the ඌ of තා is changed into ආ, which again is made long before the termination.

5. as the 3d case.

6. as the 4th case.

7. සු remains unchanged but the ඌ of තා is changed into ආ and that ආ into ඩ before the termination.

8. යො. undergoes the same changes as in the 1st case.

ගුණවා, gunavá, *Virtuous*. declined.

## Sing.

## Plur.

Case 1. ගුණවා, gunavá,

ගුණවතො, ganavanto.

ගුණවතා, gunavantá.

2. ගුණවතා, gunavantam,

ගුණවතෙ, gunavante.

3. ගුණවතා, gunavatá,

ගුණවතෙහි, gunavante-

ගුණවතෙන, gunavantene,

bhi, ගුණවතෙහි, gūna-  
vantehi.

4. ගුණවතා, gunavato,

ගුණවතා, gunavatam,

ගුණවතස්ස, gunavattassa,

ගුණවතානා, gunavantá-  
nam.

5. ගුණවතා, gunavatá,

ගුණවතමි, gunavantam-  
hí,

ගුණවතෙහි, gunavantebhi,

ගුණවතස්ස, gunavantas-  
mí,

ගුණවතෙහි, gunavautehi.

6. as the 4th case.

as the 4th case.

7. ගුණවතී, gunavati,

ගුණවතෙ, gunavante,

ගුණවතෙහි, gunavantam-  
hi,

ගුණවතෙසු, gunavantesu.

ගුණවතස්ස, gunavantas-  
mim,

Sing.

Plur.

8. ගුණව, *gunavam*,  
 ගුණ, *gunava*,  
 ගුණා, *gunavá*,

as the 1st.

According to this example are declined,

මඝවා, *maghavá, sacraya*. ඛානුමා, *khánumá, having pillars*.  
 පලවා, *phalavá, fruitful*. කුලවා, *kulavá, lineal*. ධනවා, *dhanavá, rich*.  
 භගවා, *bhagavá, illustrious*. යසවා, *yasavá, famed*. බලවා, *balavá, strong*. සුතවා, *sutavá, well informed*.  
 පාණ්ණවා, *paññavá, wise*. හිමවා, *himavá, frost*. ධිතිවා, *dhitimá, courageous*.  
 සිලවා, *silavá, obedient*. මුඛිවා, *mutimá, sensible*. සතිවා, *satimá, thoughtful*. හිරිවා, *hirimá, bashful*.  
 ගතිවා, *gativá, travelling*. රතිවා, *ratimá, lustful, longing*.  
 අනුතිවා, *anutamá, after*. ජුතිවා, *jutimá, resplendent*. ඵුතිවා, *thuthimá, praise*.  
 වර්ණිවා, *varṇimá, worthy*. සුචිවා, *sucimá, pure*. යතිවා, *yatimá, helpful*. බලී  
 වා, *balimá, offerings receiving*. කලීවා, *kalimá, sinful*. කසි  
 වා, *kasimá, husbandman*. රුචිවා, *rucimá, wishful, desirous*.  
 බුද්ධිවා, *buddhimá, wise*. චක්ඛවා, *cakkhumá, discovering*.  
 පිණ්ඩවා, *piṇḍumá, relating to*. කෙතුමා, *ketumá, banner*. කෙතුමා, *ketumá, lucky, fortunate*.  
 භානුමා, *bhānumá, passing rays (the Sun)*. රාහුමා, *rāhumá, chained, bound, (as with fitters)*. විජ්ජුමා, *vijjhumá, lightning*.

65. Participial nouns formed by the affix *anta*, are classed with nouns in 4 and when masculine are declined with the following termination.

Singular.

Case 1. *ඨ* is suppressed and *න්ත* changed into *ආ* or *න්ත* remains unchanged and *ඨ* is converted into *ම*

Plural.

1. *න්ත* is changed into *ආ*, *න්ත* remaining unchanged.

The rest of the changes in the technical terminations are exactly the same as those laid down in pages 22. 23.

ඈච්ඡා, *gaccham*, *Going*, declined.

Sing.

Plur.

- |   |   |
|---|---|
| 1. ඈච්ඡා, <i>gaccham</i> ,<br>ඈච්ඡානා, <i>gacchanto</i> ,   | ඈච්ඡානා, <i>gacchanta</i> .   |
| 2. ඈච්ඡානා, <i>gacchantam</i> ,   | ඈච්ඡානා, <i>gacchantē</i> ,   |
| 3. ඈච්ඡා, <i>gacchatā</i> ,<br>ඈච්ඡානානා, <i>gacchantena</i> ,  | ඈච්ඡානාහි, <i>gacchantebhi</i> ,<br>ඈච්ඡානාහි, <i>gacchantehi</i> . |
| 4. ඈච්ඡානා, <i>gacchanto</i> ,<br>ඈච්ඡානාසා, <i>gacchantassa</i> ,  | ඈච්ඡා, <i>gaccham</i> ,<br>ඈච්ඡානානා, <i>gacchantānam</i> .         |
| 5. ඈච්ඡා, <i>gacchatā</i> ,<br>ඈච්ඡානානා, <i>gacchantam</i><br>හි,<br>ඈච්ඡානානා, <i>gacchantasmā</i> ,  | as the 3rd case.  |
| 6. as the 4th case.   | as the 4th case.  |
| 7. ඈච්ඡාහි, <i>gacchati</i> ,<br>ඈච්ඡානා, <i>gacchantē</i> ,<br>ඈච්ඡානාහි, <i>gacchantam</i><br>හි,<br>ඈච්ඡානාසා, <i>gacchantas-</i><br><i>mi</i> , | ඈච්ඡානා, <i>gacchantā</i> .   |
| 8. ඈච්ඡා, <i>gaccham</i> ,<br>ඈච්ඡා, <i>gaccha</i> ,<br>ඈච්ඡා, <i>gacchā</i> ,  | ඈච්ඡානා, <i>gacchanto</i> .<br>ඈච්ඡානා, <i>gacchantā</i> .          |

According to this example are declined,

මහා, *maham*, *offering*. තිථි, *tiṭṭham*, *standing*. භුජ්ඣ, *bhujjā*, *calling*. පඨං, *pacam*, *cooking*. ජීරං, *jīram*, *decaying*. මියං, *miyam*, *dying*. කුභං, *kubham*, *doing*. වජ්ඣ, *vajam*, *going*. චරං, *caram*, *moving*. දදං, *dadam*, *giving*. සුභං, *sunam*, *asking*. ජයං, *jayam*, *overcoming*. සරං, *saram*, *remembering*. ජපං, *japam*, *reading*.

End of the first declension of nouns masculine in ඔ, the crude form of which end in ආ.



SECOND DECLENSION.

66. *Nouns masculine in ḡ.\**

In this declension the technical terminations undergo the following changes.

Singular.

1. ဗ is suppressed.
2. ဇ is changed into ခ.
3. ဓာ remains unchanged.
4. ဓ is either changed into ဓော or doubled.
5. ဃိ or optionally ဃိ, may either remain unchanged or be converted into ဓာ.
6. as the 4th case.
7. ဃိ or optionally ဃိ may either remain unchanged or be converted into ဓိ.
8. ဗ is suppressed.

Plural.

1. ဓ ဝ. is suppressed and the final ḡ made long, or the ဓော is retained and the final ḡ suppressed.
2. as the 1st case.
3. ဃိ or optionally ဃိ remain unchanged, but the final ḡ preceding these terminations is made long.
4. ဓာ. remains unchanged, but the final ḡ preceding the termination is made long.
5. as the 3rd case.
6. as the 4th case.
7. ဓ remains unchanged but the final ḡ preceding the termination is made long.
8. ဓော as the 1st case.

අယိ, aggi, *Fire.* declined.

Sing.

1. အယိ, aggi,
2. အယိ, aggin,
3. အယိဓာ, agginā,
4. အယိဓော, agginō,
- အယိဃာ, agginā,
5. အယိဓာ, agginā,
- အယိဓိ, agginā,
- အယိဓိ, agginā,
6. as the 4th case.

Plur.

1. အယိ, aggi, အယိဓော, agginō,
2. အယိ, aggin,
3. အယိဓာ, agginā,
4. အယိဓော, agginō,
5. အယိဓာ, agginā,
6. as the 3rd case.
7. as the 4th case.

\* The characteristic letter used by grammarians to denote this declension is ဃိ.

Sing.

Plur.

7. අග්ගිනි, agginī,

අග්ගීභ්‍ය, aggīṣu.

අග්ගිමිනි, aggimhi,

අග්ගිමිනි, aggimim,

8. අග්ගි, aggi,

අග්ගී, aggī, අග්ගාදාය, aggayo.

Like අග්ගි are declined the following nouns masculine in ඉ.

ජයති, joti, splendour. ගණ්ඨි, gaṇḍhi, a knob, a knot. මුඛ්ඨි, muḍḍhi, the fist. කුච්ඨි, kucehi, the womb. සාලි, sāli, a sort of paddy (mountain.) විහි, vihi, a sort of paddy (field.) ව්‍යාධි, vyadhi, a disease. මධි, adhi, limit. බොධි, bodhi, the peepul, (Ficus religiosa.) සන්ධි, sandhi, a joint. රාසි, rāsi, a heap. දිපි, dīpi, a sort of tiger. ඉසි, isi, a Rishi (a sort of saint.) මුනි, muni, an ascetic. මණි, maṇi, a jewel. ධනි, dhani, the voice. ගිරි, giri, a rock. රවි, ravi, the Sun. කවි, kavi, a poem. කපි, kapi, a monkey. අසි, asi, a sword. මසි, masi, soot. නිධි, nidhi, a casket. විධි, vidhi, mode or manner. අභි, abhi, a serpent. පති, pati, a lord or master. හරි, hari, a name of Vishnu. අරි, ari, an enemy. ඕමි, timi, darkness. කලි, kali, sin. බලි, bali, an offering. ජලානිධි, jalaṇidhi, the Sea. ගාහපති, gahapati, the head of a house. වාරමති, varamati, great wisdom. නිරුපධි, nirupadhi, not born again. අධිපති, adhipati, chief.

67. According to the foregoing example, are declined all nouns masculine in ඉ, with the exception of ආදි, ādi, beginning, which forms the 7th case in a different manner; viz.

Singular.

සමි. being suppressed, and අ. which is afterwards converted into . being substituted; or සමි. being converted into සි.

Plural.

සු The final ඉ preceding the termination සු remains without alteration, as,

Sing.

Plur.

Case 7. ආදි, ādim, ආදා, ādo,

ආදිමි, ādimhi,

ආදිමි, ādimim,

ආදිභ්‍ය, ādisu, ආදිභ්‍ය, ādisu.

End of the second declension, of nouns masculine in ඉ.

THIRD DECLENSION.

68. *Nouns masculine in &.\**

Attributes of possession formed by the affixes &, and ॐ, if masculine, are of this declension, in which the technical terminations undergo the following changes.

Singular

1. ॐ is suppressed.
2. & is either converted into • or into ॐ and the final & preceding these terminations is made short.
3. ॐ remains unchanged, but the final & preceding the termination is made short.
4. ॐ is either changed into ॐ, or doubled, the final & preceding the terminations being in both instances made short.
5. ॐ or optionally ॐ may either remain unchanged or be converted into ॐ, the final & preceding these terminations being made short.
6. as the 4th case.
7. ॐ or optionally ॐ, may either remain unchanged or be converted into ॐ, the final & preceding these terminations being made short.
8. ॐ is suppressed and the final & made short.

Plural

1. ॐ is either suppressed or changed into ॐ, and the final & preceding that termination changed into ॐ.
2. as the 1st case.
3. ॐ or optionally ॐ remains unchanged.
4. ॐ remains unchanged.
5. ॐ or optionally ॐ remains unchanged.
6. as the 4th case.
7. ॐ remains unchanged.
8. as the 1st case.

दण्, danṇī, *who carries a staff, a kind of pilgrim.* declined,

Sing.

Plur.

1. दण्, danṇī,

दण्, danṇī,

दण्णो, danṇīno.

2. दण्णो, danṇīnam,

दण्, danṇīm,

3. दण्णो, danṇīna,

दण्णि, danṇīhhi,

दण्णि, danṇīji.

\* The characteristic letter used by grammarians to denote this declension is also ॐ.

Sing.	Plur.
4. දඩ්ඨො, danṭino, දඩ්ඨසා, danṭissa,	දඩ්ඨො, danṭīnam,
5. දඩ්ඨිනා, danṭinā, දඩ්ඨිමහා, danṭimhā, දඩ්ඨිසා, danṭisamā,	දඩ්ඨී, danṭībhi. දඩ්ඨී, danṭīhi,
6. as the 4th case.	as the 4th case.
7. දඩ්ඨිනි, danṭini, දඩ්ඨිම්, danṭimhi, දඩ්ඨිම්, danṭismim,	දඩ්ඨු, danṭisu.
8. දඩ්, danṭi,	as the 1st case.

According to the above example are declined the following attributive nouns,

ධම්ම, dhammī, *righteous*. සංග්ගි, saṅghī, *congregated*. ඤාණී, ñāṇī, *wise*. හත්ථි, haṭṭhī, *having hands*. චක්ඛි, cakkhī, *having eyes*. පක්ඛි, pakkhī, *the winged*. දැඬි, dāḍhī, *having teeth*. රඬි, raḍḍhī, *lund having*. ඡත්ථි, chaṭṭhī, *umbrella*. මාලි, māli, *the flower adorned*. වම්මි, vammī, *while ant having*. යෝගී, yogī, *an ascetic*. භාග්ගී, bhāgī, *fortunate*. භෝගී, bhogī, *the rich*. කාමී, kāmī, *lecherous*. සාමී, sāmī, *a lord*. ධජී, dhajī, *standard bearer*. ගංගී, gaṇī, *the congregated*. සසී, saśī, *the hare*. කුප්ප්ඬි, kupphī, *leperous*. ජාමී, jamī, *platted hair*. යානී, yānī, *reposing*. සුඛී, sukhī, *healthful*. සිංහී, siṅhī, *the peacock*. දන්තී, dantī, *having teeth*. මන්තී, mantī, *counsellor*, කරී, karī, *having hands*. චාග්ගී, cāgī, *rewarder or one who makes presents*. කුසලී, kusalī, *lucky*. මුසලී, musalī, *pestle having*. බලී, balī, *strong*. පාපකාරී, pāpakārī, *sinner*. සත්තුහාරී, sattughārī, *murderer*. මලලකාරී, mallakārī, *wrestler*. දිග්භිජී, dighaji, *long lived*. ධම්මවාදී, dhammavādī, *sacred wrangler*. සිහනාදී, sihanādī, *lion voiced*. භුමිසාරී, bhumisārī, *a reposer*. විශ්වායී, viśhayāyī, *swift mover*.

End of the third declension, of nouns masculine in ඊ.

## FOURTH DECLENSION,

## 69. Nouns masculine in င.\*

In this declension the technical terminations undergo the following changes.

## Singular.

1. ဣ is suppressed.
2. ဇ is changed into ခ.
3. ဣ remains unchanged.
4. 5. 6. 7. undergo the same changes as the technical terminations of the second declension.
8. ဣ is suppressed.

## Plural.

1. ဣ is either changed into ဣ and the final င preceding that termination into ဇ, or it is suppressed and the final င made long.
2. as the 1st case.
3. ဣ or optionally ဣ remains unchanged, but the final င preceding this termination is made long.
4. 5. 6. 7. as the singular.
8. as the 1st case with this addition, that ဣ may be changed into ဣ, the final င preceding that termination being changed into ဇ.

ဗိက္ခု, bhikkhu, *A priest*, declined.

## Sing.

## Plur.

- |                          |                       |
|--------------------------|-----------------------|
| 1. ဗိက္ခု, bhikkhu,      | ဗိက္ခဝါ, bhikkhavo.   |
| 2. ဗိက္ခု, bhikkhu,      | ဗိက္ခု, bhikkhú,      |
| 3. ဗိက္ခုနာ, bhikkhuná,  | ဗိက္ခုနံ, bhikkhúbhi, |
| 4. ဗိက္ခုနော, bhikkhuno, | ဗိက္ခုနိ, bhikkhú i.  |
| ဗိက္ခုဿ, bhikkhus-a,     | ဗိက္ခုနာ, bhikkhúnā,  |
| 5. ဗိက္ခုနာ, bhikkhuná,  | as the 3rd case.      |
| ဗိက္ခုမ္မော, bhikkhusmá, |                       |
| ဗိက္ခုမ္မော, bhikkhumhā, |                       |
| 6. as the 4th case,      | as the 4th case.      |
| 7. ဗိက္ခုနိ, bhikkhuni,  | ဗိက္ခုနံ, bhikkhúsu.  |
| ဗိက္ခုမ္မိ, bhikkhumhí,  |                       |
| ဗိက္ခုမ္မိ, bhikkhusmim, |                       |
| 8. ဗိက္ခု, bhikkhu,      | ဗိက္ခဝါ, bhikkhave.   |
|                          | ဗိက္ခဝါ, bhikkhavo.   |
|                          | ဗိက္ခု, bhikkhú,      |

\* The characteristic letter used by grammarians to denote this declension is င.

Like **භික්ඛු** are declined,

**සෙතුව**, setu, a bridge. **කෙතුව**, ketu, a flag or standard. **රාහු**, Rāhu, a planet so called. **බාහු**, bhānu, the Sun. **සංඝ**, saṅku, a pillar, **උච්ඡු**, ucchu, sugar cane. **වෙලු**, velu, bamboo, **වෙඩු**, waccu, murder. **සින්ධු**, sindhu, the sea. **මධු**, madhu, honey. **නෙරු**, neru, a rock. **මෙරු**, meru, maha meru. **සත්තු**, satthu, a ball of dough. **කරු**, karu, skuttle fish. **හෙතු**, hetu, a case or cause. **ජන්තු**, jantu, a living creature. **හත්තු**, bhattu, a husband. **නෙත්තු**, nettu, point. **සොතු**, sotu, a hearer. **ඥාතුව**, ñātu, knowledge. **ජෙතු**, jetu, victory or conquest. **හෙත්තු**, bhetthu, a breaker. **දාතු**, dātu, a giver. **ධාතු**, dhātu, radix. **නාත්තු**, nattu, grandson. **බොධු**, boddhu, knowledge. **විඤ්ඤාපෙතුව**, viññāpetu, notice of, information.

According to the foregoing example are declined most nouns masculine in **උ**;—but in the 8th case **ජන්තු**, jantu, a living creature, makes in the plural **ජන්තව**, jantave, **ජන්තව්හි**, jantavo, **ජන්තු**, jantu, (like **භික්ඛු**, bhikkhu) and also **ජන්තො** and **ජන්තුංහි**, jantuyo,

**සත්ථා**, satthā, *Buddho*, and some other nouns masculine in **ආ**, are, in original works on grammar, usually referred to this declension in **උ** because their crude form happens to terminate in that vowel. The technical terminations in these instances undergo the following changes;—

#### Singular

1. **භි** is suppressed and the final **උ** changed into **ආ**.
2. **ආ** remains unchanged but the final **උ** preceding that termination is converted into **ආ**.
3. **ආ** is changed **ආ** and the final **උ** preceding that termination is changed into **ආ**.
4. **ස** is either suppressed or changed into **සො**, or doubled.
5. **සො** or optionally **සො** may either remain unchanged or be converted into **ආ**, which then undergoes the same changes as in the 3rd case.
6. as the 4th case.
7. **භි** or optionally **භි** may either remain unchanged, the final **උ** preceding these terminations being changed into **ආ**,

or it may be converted into *ඉ*, the *ඌ* being changed into *ආ*, and the *අ* made short.

8. *ඔ* is suppressed and the final *ඌ* is changed either into *අ* or *ආ*.

### Plural.

1. *ඬ* is changed into *ඔ*, the final *ඌ* being previously changed into *ආ*.

2. *ඬ* is changed either into *ඔ* or *ඵ* the final *ඌ* preceding each of those terminations being changed into *ආ*.

3. *ඔ* or optionally *ඕ* remains unchanged, but the *ඌ* preceding these terminations is changed into *ආ*; and the *අ* of *ඌ* into *ඵ*.

4. *ඬ* remains unchanged, but the final *ඌ* preceding that termination is either changed into *ආ* and the inherent vowel of *ඌ* made long, or *ඌ* is changed into *අ* which is afterwards made long.

5. *ඔ* or optionally *ඕ* as the 3rd case.

6. as the 4th case.

7. *ඬ* remains unchanged, but the final *ඌ* preceding that termination is changed into *ආ*, and the inherent vowel of the *ඌ* into *ඵ*.

8. as the 1st case.

*සත්ථා*, *satthā*, one of the names of *Buddho*, declined.

### Sing.

### Plur.

1. *සත්ථි*, *satthā*,

*සත්ථාරො*, *satthāro*,

2. *සත්ථාරං*, *satthāraṃ*,

*සත්ථාරො*, *satthāre*.

*සත්ථාරො*, *satthāro*.

3. *සත්ථාරා*, *satthārā*,

*සත්ථාරෙභි*, *satthārebhi*,

*සත්ථාරෙහි*, *satthārehi*,

4. *සත්ථු*, *satthū*,

*සත්ථාරාණං*, *satthārāṇaṃ*,

*සත්ථාණං*, *satthāṇaṃ*.

*සත්ථස්ස*, *satthussa*,

5. as the 3rd case.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. *සත්ථි*, *satthā*,

*සත්ථාරෙසු*, *satthāresu*.

8. *සත්ථ*, *sattha*,

*සත්ථාරො*, *satthāro*.

*සත්ථා*, *satthā*,

66. *භාතී*, *nattīā*, is declined like *සත්ථි*, *sattā*:—as are *පිතු*, *pitu*, and *භාතී*, *bhātu*, except that the termination *ආ*, *ā*, when applied to these last nouns is shortened into *ආ*, *ā*.  
End of the fourth declension, nouns masculine in *ආ*.

FIFTH DECLENSION.

*Nouns masculine in උ.*\*

In this declension the technical terminations undergo the following changes;—

Singular.

1. *ආ* is suppressed.

Plural.

1. *ආ* is either suppressed or changed into *ආ*, and the final *උ* preceding that termination made short.

The rest of the technical terminations undergo the same changes as in the fourth declension; the *උ*, being previously converted into *උ*, wherever that vowel is not made long in the declension of *භික්ඛු*, *bhikkhu*.

*අභිභු*, *abhibhū*, *A chief*, declined.

Sing.

Plur.

1. *අභිභු*, *abhibhū*,

*අභිභු*, *abhibhū*,

*අභිභුවා*, *abhibhuvā*.

2. *අභිභු*, *abhibhū*,

3. *අභිභුනා*, *abhibhūnā*,

*අභිභුහි*, *abhibhūhi*.

*අභිභුසි*, *abhibhūsi*.

4. *අභිභුවා*, *abhibhuvā*,

*අභිභුනා*, *abhibhūnā*.

*අභිභුසා*, *abhibhūsa*,

5. *අභිභුනා*, *abhibhūnā*,

as the 3rd case.

*අභිභුසා*, *abhibhūsa*,

*අභිභුසා*, *abhibhūsa*,

6. as the 4th case.

as the 4th case.

\* The characteristic letter used by grammarians to denote this declension is *උ*.



Sing.	Plur.
7. අභිභුමහි, abhibhumhi, අභිභුසමි, abhibusmim,	අභිභුසු, abhibhūsū,
8. as the 1st case.	අභිභුවෙ, abhibhuve. අභිභුවො, abhibhuvo. අභිභු, abhibhū.

According to the above example are declined numerous nouns in උ; but in the word සබ්බසුඤ්ඤා, sabbāsāṇhī, the technical termination of the nominative and vocative plural යො, may, besides the regular changes, be converted into හො; the final උ preceding that termination being shortened.

End of the fifth declension.

#### SIXTH DECLENSION.

In *Bālāvatāro* the following monosyllabic යො, and but a very few others, make a separate declension, because their crude form has a distinct termination viz. in ඔ.

In this declension the technical terminations undergo the following changes.

#### Singular.

1. ය is suppressed.
2. ආ remains unchanged; but the final ඔ preceding that termination is changed into ආව or අව; and the inherent vowel of ව in ආව may be changed into උ.
3. ආ is changed into ඵඤ, and the final ඔ preceding that termination is converted into ආව or අව.
4. ඤ is doubled, and the final ඔ preceding that termination changed into ආව or අව.
5. සො or optionally හො may either remain unchanged, or be converted into ආ; the final ඔ preceding these terminations being changed into ආව or අව.
6. as the 4th case.
7. සමි or optionally මහි may either remain unchanged, or be converted into ඵ; the final ඔ preceding those terminations being changed into ආව or අව.
8. as the 1st case.

#### Plural.

සො is changed into ඔ, the final ඔ of හො, being previously changed into ආව.

2. ལ་ is changed into ལ; the final ལ of ལ་ being previously changed into ལ or ལ.

3. ལ or optionally ལ undergoes no change.

4. ལ་ is changed into ལ, and the final ལ preceding that termination changed into ལ; or the ལ of ལ་ is doubled and the final ལ preceding that termination changed into ལ; or the termination ལ may remain unchanged.

5. as the 3rd case.

6. as the 4th case.

7. ལ remains unchanged; but the final ལ preceding that termination may optionally be changed into ལ or ལ; the inherent vowel of ལ being changed into ལ.

8. as the 1st case.

ལ་ go, *An ox*, declined.

Sing.

Plur.

1. ལ་, go.

ལ་ལ་, gávo,

2. ལ་, gávum,

ལ་ལ་, gávo,

ལ་, gávam,

ལ་ལ་, gavo.

ལ་, gavam.

3. ལ་ལ་, gávana,

ལ་ལ་, gobhi,

ལ་ལ་, gavena.

ལ་ལ་, gohi,

4. ལ་ལ་, gávassa,

ལ་ལ་, gavam, ལ་ལ་, gunnam.

ལ་ལ་, gavassa.

ལ་ལ་, gonam.

5. ལ་ལ་, gává,

as the 3rd case.

ལ་ལ་, gavá,

ལ་ལ་ལ་, gávamhá,

ལ་ལ་ལ་, gavamhá,

ལ་ལ་ལ་, gávasmá,

ལ་ལ་ལ་, gavasmá.

6. as the 4th case.

as the 4th case.

7. ལ་ལ་, gáve,

ལ་ལ་ལ་, gávesu,

ལ་ལ་, gave,

ལ་ལ་ལ་, gavesu,

ལ་ལ་ལ་, gávamhi,

ལ་ལ་, gcau.

ལ་ལ་ལ་, gavamhi,

ལ་ལ་ལ་, gávasmim,

ལ་ལ་ལ་, gavasmim.

8. as the 1st case.

as the 1st case.

End of the sixth declension;—Nouns masculine.

## SEVENTH DECLENSION.

*Nouns feminine in နာ.\**

In this declension the technical terminations undergo the following changes;—

## Singular.

1. ဣ is suppressed.
2. န remains unchanged; but the final န preceding that termination is suppressed.
3. နေ is changed into နာ, the final န preceding that termination being suppressed.
4. ဝ is changed into နာ, the final န preceding that termination being suppressed.
5. ဩ is changed into နာ as above.
6. as the 4th case.
7. ဣ is changed either into ဝ or into နာ, the final န preceding the latter termination being suppressed.
8. ဣ is changed into န, the final န preceding that termination being suppressed.

## Plural.

1. နာ may either be suppressed or not.
2. as the first.
3. ဣ or optionally ဣ remains unchanged.
4. နာ remains unchanged.
5. as the 3rd case.
6. as the 4th case.
7. ဣ remains unchanged.
8. as the 1st case.

ကန္တော, kaññā, *A virgin*, declined.

## Sing.

## Plur.

- |                      |                                     |
|----------------------|-------------------------------------|
| 1. ကန္တော, kaññā.    | ကန္တော, kaññā, ကန္တောနာ<br>kaññāyo. |
| 2. ကန္တော, kaññā.    |                                     |
| 3. ကန္တော, kaññāya.  | ကန္တောဣ, kaññābhi,                  |
| 4. ကန္တော, kaññāya.  | ကန္တောဣ, kaññābhi.                  |
| 5. ကန္တော, kaññāya.  | ကန္တောနာ, kaññānā,                  |
| 6. as the 4th case,  | as the 3rd case.                    |
| 7. ကန္တော, kaññāyam, | as the 4th case.                    |
| ကန္တော, kaññāya.     | ကန္တောဣ, kaññāsu.                   |
| 8. ကန္တော, kaññā.    | as the 1st case.                    |

\* The characteristic letter used by grammarians to denote this declension is ဣ.

According to this example are declined, besides several others, the following nouns feminine in *ṭ*;

සද්ධා, saddhā, *faith*. තන්හා, tanhā, *lust*. මිත්තා, mettā, *friendship*. මධ්වා, medhā, *understanding*. විනා, vinā, *a kind of fiddle*. මත්තා, mattā, *quantity*, පඤ්ඤා, paññā, *wisdom*. ඉච්ඡා, icchā, *a well*. සික්ඛා, sikkhā, *discipline*. විජ්ජා, vijjā, *science*. ප්‍රච්ඡා, pucchā, *a question*. භික්ඛා, bhikkhā, *charity, boiled rice begged by a Priest*. චිත්තා, cintā, *thought*. ජංග්ගා, jaṃghā, *lust*. ජංගා, jaṃghā, *the leg*. මන්තා, mantā, *council*. මායා, māyā, *illusion*. ගිව්හා, gīvā, *the neck*. ජිව්හා, jīvā, *the tongue*. දෙවතා, devatā, *a goddess*. ලීලා, līlā, *manner*. වාචා, vācā, *a word*. වට්ටකා, vaṭṭakā, *a quail*. ඵලා, elā, *cardamon*. ඡායා, chāyā, *shadow*. ගොධා, godhā, *the guana*. කලා, kalā, *the moon's increase*. ආසා, āsā, *strong desire*. බලාසා, balāśā, *the white crane*. අලම්බිකා, alambusā, *a female deity so called*. ගංගා, gaṃgā, *a river*. පරිසා, parisā, *suite, attendants*. මජ්ඣසා, maññusā, *a chest*. නාවා, nāvā, *a ship*. සභා, sabhā, *an assembly*. දිසා, disā, *a country*. ගාථා, gāthā, *a verse*. ඌකා, ūkā, *a crescent*. ජුහ්වා, juhā, *the (crescent) half moon*. සේනා, senā, *an army*. ජ්‍යා, jyā, *an endeavour, an attempt*. ලෙකා, lekā, *a sylvan avenue*. ලංකා, laṃkā, *Ceylon*. වසුධා, vasudhā, *earth*. සාලා, sālā, *a hall*. සාලාකා, sālākā, *a small piece of wood used for counting or numbering*. වට්ඨා, vacā, *a sort of saffron*. මාලා, mālā, *a chain*. වාලුකා, vālukā, *sand*. වෘත්තා, vaññhā, *a barren woman*. ක්‍ෂේ, khelā, *phlegm*. සික්ඛා, sikkhā, *erect, (of birds)*. ජාපා, japā, *plaited hair*. උප්පා, uppā, *an offering*. විසාකා, visākhā, *a term of respect for females*. ගහා, ghaṇṇā, *multitude*. ක්‍රීඩා, kṛīḍā, *a play*. විසිකා, visikhā, *a street*. ජෙඤ්ඤා, jēpṇhā, *a chief*. පිප්පා, pipāsā, *thirst*. සාක්ඛා, sākhā, *a branch*. සොඤ්ඤා, soṇḍā, *a drunkard*. වෙදනා, vedanā, *pain*. පපා, papā, *an arrack shop*. විතා, vitā, *a fable*. සාක්ඛා, saññā, *sign*. සීමා, sīmā, *boundary*. කරුණා, karuṇā, *compassion*. චෙතනා, cetanā, *mind*. කත්තිකා, khattijā, *a queen*. වනිකා, vanitā, *a woman*. තසිනා, tasinā, *lust*. සක්කාරා, sak-kharā, *sugar candy*. ලාතා, latā, *a creeper*. පාජා, pajā, *a monk*.

tude of people. තුල්, tulá, a scale beam. කතා, kathá, a history, a speech. නිද්දා, niddá, sleep. ඛමා, khamá, pardon. සුඛා, sudhá, ambrosia. ඡායා, cháyá, a shade. වලවා, valavá, a mare. සුරා, surá, toddy. වාසනා, vásaná, happiness. දොලා, dolá, a palanquin. සුලසා, sulasá, a female deity so called. සිංසපා, simsapá, cardamons. සිලා, silá, a stone. නාසා, násá, the nose. පභා, pabhá, light. ගුහා, gūhā, a cave. ලසිකා, lasiká, brains.

End of the seventh declension.

#### EIGHTH DECLENSION.

*Nouns feminine in ඉ.\**

In this declension the technical terminations undergo the following changes;—

Singular.

1. ඩි is suppressed.
2. ඉ. is changed into .
3. ආ is changed into ආ
4. ඞ is changed into ඞා.
5. ඩා is changed into ආ; which again is changed into ආ.
6. as the 4th case
7. ඩි. is changed either into ඞ. or ඞා.
8. as the 1st case.

Plural.

1. ආ either remains unchanged; or is suppressed, and the final ඉ made long.
2. as the 1st case.
3. ඩි or optionally ඩි remains unchanged; the final ඉ preceding either of these terminations being made long.
4. ආ remains unchanged, but the final ඉ preceding that termination is made long.
5. as the 3rd case.
6. as the 4th case.
7. ඩි remains unchanged, but the final ඉ preceding that termination is made long.
8. as the 1st case.

රත්ති, ratti, *Night*, declined.

Sing.

1. රත්ති, ratti,

Plur.

රත්ති, ratti,

රත්තිආ, rattiyo.

\* The characteristic letter used to denote this declension is ඩ.

Sing.	Plur.
2. රත්ති, rattin,	රත්තිභි, rattibhi,
3. රත්තියා, rattiyá,	රත්තිහි, rattihī.
4. රත්තිං, rattiyá,	රත්තිනං, rattinam.
5. රත්තියා, rattiyá,	රත්තිභි, rattibhi
	රත්තිහි, rattihī.
6. as the 4th case.	as the 4th case.
7. රත්තියං, rattiyam,	රත්තිසු, rattīsu.
රත්තං, rattiyá,	
8. රත්ති, ratti,	රත්ති, rattī
	රත්තිසං, rattīso.

According to this example are declined, besides numerous others, the following nouns feminine in 9 ;

පත්ති, patti, *infantry*. තුප්පි, tuṭṭhi, *joy*. බුද්ධි, buddhi, *wisdom*. යුත්ති, yutti, *propriety*. පාලි, páli, *a line*. වුද්ධි, vuddhi, *increase*. වුත්ති, vutti, *explication*. නාලි, náli, *a measure*. බොධි, bodhi, *figus religiosa*. කිත්ති, kitti, *reputation*. සති, sati, *memory*. භූමි, bhumi, *the earth*. මුත්ති, mutti, *redemption*. ගති, gati, *nature*. ජති, jāti, *birth*. තිත්ති, titti, *fulness*. ධිති, dhiti, *courage*. පිති, píti, *joy*. කහ්ති, khatti, *forgiveness*. රුචි, ruci, *desire*. සුති, suti, *hearing*. කන්ති, kanti, *splendour*. යුවති, yuvati, *a young female*. නන්දි, nandi, *joy*. සන්ති, santi, *peace*. රසම්, rasmi, *a ray of light*. සන්ධි, sándhi, *a joint*. තන්ති, tanti, *a harp*. වසනි, vasani, *a garment*. කොපි, kopī, *termination*. සිද්ධි, siddhi, *an occurrence*. අඤ්ඤා, aññeñña, *a finger*. වුප්පි, vuppi, *rain*. පාණි, páni, *tapestry*. සුද්ධි, suddhi, *purity*. යාප්පි, yapphi, *a beam* (3½ yards long.) දිප්පි, dīppi, *sight*. ඉද්ධි, iddhi, *power to fly*. අලි, áli, *a rivolet*. කෙලි, keli, *a game*. අපවි, apavi, *a great wilderness*. මති, mati, *wisdom*. අසනි, asani, *thunder*. සිරි, siri, *glory*. චුති, cuti, *death*. ඔසාධි, osadhi, *a star*. රති, rati, *adherence*. ධුලි, dhuli, *dust*. දොනි, doni, *a bier, a boat*. ජවි, chavi, *inner bark*. දුඤ්ඤි,

duṇḍubhi, *a drum.* පාටලී, páḥali, *a sort of tree.* ථූති, ṭuṭi, *praise.*

End of the eighth declension.

#### NINTH DECLENSION.

*Nouns feminine in ජ.\**

Singular.

Case 1. ජ is suppressed.

The other technical terminations of this declension, undergo the same changes as those of the preceding declension.

නදී, nadī, *A river,* declined.

Sing.

Plur.

1. නදී, nadī

නදී නදීඝෝ, nadī nadiyo,

2. නදී, nadīm.

3. නදියා, nadiyā.

නදීභි, nadībhi,

නදීභි, nadīhi.

4. නදියා, nadiyā.

නදීනා, nadīnam,

5. as the 3rd case.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. නදියා, nadiyā.

නදීසු, nadīsū.

නදියා, nadiyā.

8. as the 1st case.

as the 1st case.

According to the above example are declined the following nouns feminine in ජ besides many others ;

Nouns bearing the affix ජ, as සකි, sakhi, *a female friend*; හත්ථි, haṭṭhi, when it signifies, *a female Elephant*; භෝත, bhoṭi, හට්ඨානි, haṭṭhiyaṇi, *the charitable one*, the masculine correlative term being changed into හෝත, bhoṭa, and the affix ජ added; මානවි, mānavi, from මානවො, mānavo; නාවිකි, nāviki, from නාවිකො; වෙනතෙය්, venateyyi, from වෙනතෙය්, venateyyo.

නගරි, nagarī, *a city.* සුකරි, sūkari, *a sow.* යකකි, yakkhi, *a female devil.* මහි, mahi, *the earth.* හංසි, haṁsi, *a goose.* අජි, aji, *a she goat.* වෙතරානි, vetaraṇi, *the name of a river.* කුසකුටි,

\* ජ is also the characteristic letter for this declension.

kukkupi, a hen. වැනරී, vānarī, a female monkey. වාපි, wāpi, a lake. තරුණී, taruṇī, a girl. සිංහි, siṅḡ, a lioness. බ්‍රහ්මණී, brahmanī, a woman of the Brahmin cast. කකි, kākī, a female crow. කදලි, kadali, a plantain. සක්ඛි, sakhī, a female friend. ගෞතමී, gautamī, a female of the Goutama family. ග්‍රහි, gṛahī, a woman carrying a water pot. ගන්ධබ්‍හි, gandhabhī, a female drummer. ගුණවතී, guṇavanti, a virtuous woman. කුමාරී, kumārī, a princess. නාගී, nāgī, a female snake. ධිම්මතී, dhitimatī, or ධිම්මතී, dhitimantī, a courageous woman. මිගී, mīgī, a female deer. දෙවි, devī, a goddess. මහතී, mahatī, or මහතී, mahantī, an honorable woman. බ්‍යාදස්සවි, bhayadassavī, from බ්‍යාදස්සවිනී, bhayadassavīnī, a timid woman. ගාභපතී, gaḥapatatī, a governess, from ගාභපති, gaḥapatī, with the addition of the affix ඉනී, ඉනී, bhuttāvi, from ඉනවිනී, bhuttāvinī, a female who has finished her meal. භික්ඛුනී, bhikkhunī, a priestess, from භික්ඛු bhikkhu, with the affix ඉනී. ධම්මාචාරී, dhammacāri, from ධම්මාචාරිනී, dhammacāriṇī, a righteous woman. රාජිනී, rājini, a queen, from රාජ, rāja, මෙධවිනී, medhāvinī, from මෙධාවි, medhāvi, a wise woman. තපස්විනී, tapassinī, from තපස්වි, tapasvī, a female ascetic.

End of the ninth declension.

#### TENTH DECLENSION.

##### Nouns feminine in උ.\*

The changes in the technical terminations are not noticed in this declension;—perhaps because they are similar to those in the two preceding declensions.

යාඥ, yāgu, A sacrifice, declined.

Sing.

Plur.

1. යාඥ, yāgu.

යාඥ, yāgu, යාඥයො, yāguyo.

2. යාඥො, yāgum.

\* The characteristic letter denoting this declension is උ.



Sing.	Plur.
3. යාඤ්ඤා, yāguyā.	යාඤ්ඤී, yāgūbhi, යාඤ්ඤී, yāgūhi.
4. යාඤ්ඤා, yāguyā,	යාඤ්ඤා, yāgunam,
5. යාඤ්ඤා, yāguyā,	යාඤ්ඤී, yāgūbhi, යාඤ්ඤී, yāgūhi.
6. as the 4th case.	as the 4th case.
7. යාඤ්ඤා, yāguyā, යාඤ්ඤා, yāguyā,	යාඤ්ඤා, yāgūsu.
8. as the 1st case.	as the 1st case.

According to the foregoing example are declined most nouns feminine in ෭;—but in declining මාතූ, ඩිතූ, and දුතීතූ, the technical terminations undergo the same changes, as in the declension of පිතූ, (vide p. 31-32.33.) except the 3, 4, 5, 6. Singular, which are like යාඤ්ඤා.

මාතූ, mātū, *A mother*, declined.

Sing.	Plur.
1. මාතූ, mātā,	මාතූරා, mātaro.
2. මාතරා, mātaram,	මාතරේ, mātare, මාතූරා, mātaro.
3. මාතූයා, mātuyā,	මාතූරභි, mātarebhi, මාතූරභි, mātarehi.
4. මාතූයා, mātuyā,	මාතරාණා, mātāraṇam, මාතූණා, mātūṇam.
5. මාතූයා, mātuyā,	as the 3rd case.
6. as the 4th case,	as the 4th case.
7. මාතරී, mātari,	මාතරෙසු, mātaresu, මාතූසු, mātusu.
8. මාත, mātā,	as the 1st case.
මාතූ, mātā.	

End of the tenth declension.

## ELEVENTH DECLENSION.

*Nouns feminine in ငှ,\**

The changes in the technical terminations are omitted in this declension for the reason before specified.

ငှ, jambú, *The rose apple*, declined.

Sing.

Plur.

- |                     |                            |
|---------------------|----------------------------|
| 1. ငှ, jambú,       | ငှ, jambú, ငှယော, jambuyo. |
| 2. ငှ, jambum,      |                            |
| 3. ငှယော, jambuyá,  | ငှယိ, jambúbhi,            |
|                     | ငှယိ, jambúji.             |
| 4. ငှယော, jambuyá,  | ငှယော, jambúnam.           |
| 5. as the 3rd case, | as the 3rd case.           |
| 6. as the 4th case, | as the 4th case.           |
| 7. ငှယော, jambuyam, | ငှယော, jambúsau.           |
| ငှယော, jambuyá,     |                            |
| 8. as the 1st case, | as the 1st case,           |

According to this example are declined all nouns feminine in ငှ.

End of the eleventh declension; completing the declensions of nouns feminine.

## TWELFTH DECLENSION.

*Nouns neuter in င.*

In this declension the technical terminations undergo the following changes:—

Singular

1. င is changed into င.

Plural

1. င is changed into င the final င preceding that termination being made long; or the substituted termination င may be changed into င.

The technical changes in all the other cases, are the same as those in the cases of nouns masculine in င, (vide page 18.) with the exception of the 2nd and 8th cases.

\* င is also the characteristic letter for this declension.

## Singular.

2. *ආ* remains unchanged.8. as nouns masculine in *ඔ*.

## Plural.

2. *ඃ* is changed into *ඝි*, and that *ඝි* into *ඞ*, or the *ඝි* may be retained and the *ආ* preceding that termination made long.8. *ඃ* is changed into *ඝි*, the *ආ* preceding that termination being made long.චිත්තං, cittaṃ, *The mind*, declined.

## Sing.

1. චිත්තං, cittaṃ,

2. චිත්තං, cittaṃ,

3. චිත්තෙන, cittena,

4. චිත්තාය, cittāya,  
චිත්තස්ස, cittaṃssa.5. චිත්තා, chittā,  
චිත්තමා, cittamhā,  
චිත්තස්මි, cittaṃsmi.

6. චිත්තස්ස, cittaṃssa.

7. චිත්තෙ, citte,  
චිත්තම්හි, cittamhi,  
චිත්තස්මි, cittaṃsmi.8. චිත්ත, citta,  
චිත්තා, citta.

## Plur.

චිත්තා, cittā,  
චිත්තාභි, cittāni.චිත්තෙ, citte,  
චිත්තෙභි, cittaṃbhi,  
චිත්තෙහි, cittaṃhehi.  
චිත්තානා, cittaṃānaṃ.

as the 3rd case.

as the 4th case.

චිත්තෙසු, cittaṃesu.

චිත්තාභි, cittāni.

According to the above example are declined the following nouns neuter in *ආ*, besides numerous others.

ථුසංඝං, puṇṇiṃ, *merit*. දුක්ඛං, dukkhaṃ, *pain, sorrow*. ලෝචනං, locanā, *the eye*. ඵලං, phalaṃ, *fruit*. පාපං, pápaṃ, *sin*. මුලං, mulaṃ, *root*. රූපං, rūpaṃ, *an image*. කාරණං, káranā, *a cause, a reason*. කුලං, kúlaṃ, *bank*. සාධනං, sádhanaṃ, *an occurrence, දානං, dánaṃ, a gift*. බලං, balaṃ, *strength*. සොතං, so-taṃ, *the ear*. සිලං, sīlaṃ, *the commandments of Buddha*. ජාලං, já-lā, *a net*, ඝානං, ghānaṃ, *the nose*. ධනං, dhaṇā, *riches*. මහ

ඌ, maḥḥam, a feast. සුඛං, sukham, health, well being. කොහං, jhānam, abstraction. නලිං, nalinam, a water flower. පුලිං, pulinam, sand. තගරං, tagaram, frankincense. සොපානං, sopānam, a ladder. හිරණ්ණං, hiraṇṇam, unrefined gold. තිරං, tiram, a bank, a border. භවණං, bhavanam, a place. ජිද්දං, chiddam, a hole. ලොහං, loham, a kind of copper. පණ්ණං, pannam, a leaf. ලිග්ගං, liggam, the sex. තුණ්, tuṇṇam, the mouth. වණං, vanam, a grove. මුඛං, mukham, face. පිඨං, piṭham, a chair. හදයං, hadayam, the heart. මරණං, maraṇam, death. අග්ගං, aggam, member. වත්ථං, vattham, cloth. ජලං, jalam, water. ආරමණං, ārammaṇam, order, regularity. ඉන්ද්‍රියං, indriyam, one of the senses. අඹුජං, ambujam, a flower. තානං, tānam, a place of rest. වදනං, vadanaṇam, the face. ධාණං, dhaṇṇam, grain. නගරං, nagaram, a city. ලදනං, udānam, a pleasant word. පදං, padam, verse. ජත්තං, chattam, umbrella. පාණං, pānam, juice. පදුමං, padumaṇam, the lotos. ලදකං, udakam, water. භවණං, bhuvanaṇam, dwelling. සුසානං, susānam, burying ground. ආලතං, ālātam, a fire brand. ආයුධං, āyudham, an implement. අඬං, andam, seed. විවරං, cīvaram, a priest's robe. කරණං, karaṇam, work. කුලං, kulam, family. ඥාණං, ñāṇam, knowledge. නයනං, nayaṇam, the eye. අරණ්ණං, araṇṇam, forest. යානං, yānam, a seat for riding, or reclining on.

But in declining මනං, manam, the mind, and some other nouns of this declension the technical terminations undergo the following changes,

#### Singular.

1. ජ is changed into ආ.
2. ආ remains unchanged.
3. ආ is changed into ආ, and the augment ං introduced between the final ආ and that termination; or ආ may be changed into ං.
4. ං is changed into ං and the augment ං introduced between the final ආ and that termination; or ං may be doubled.
5. ං or optionally ං may either remain unchanged, or be converted into ආ and that ආ changed into ආ and the augment ං introduced between the final ආ and that termination.

6. as the 4th case.

7. **မိ** or optionally **မိ** may either remain unchanged, or be converted into **မ**, or into **မ**, the augment **မ** being introduced between the final **မ** and the latter termination.

8. **မ** is suppressed and the final **မ** sometimes converted into **မ** and sometimes remains unchanged.

#### Plural.

1. **မ** is changed into **မ**, the final **မ** preceding that termination being made long; or the substituted termination may be changed into **မ**.

2. **မ** is changed into **မ**, and that **မ** into **မ**, or the **မ** may be retained and the **မ** preceding that termination made long.

3. **မ** or optionally **မ** remains unchanged, but the **မ** preceding those terminations is changed into **မ**.

4. **မ** remains unchanged, but the final **မ** preceding that termination is made long.

5. as the 3rd case,

6. as the 4th case.

7. **မ** remains unchanged; but the final **မ** preceding that termination is changed into **မ**.

8. **မ** is changed into **မ** and the final **မ** preceding that termination made long.

**မ**, manam, *The mind*, declined.

#### Sing.

1. **မ**, manam,

2. **မ**, manam,

3. **မ**, manasá,  
**မ**, manena.

4. **မ**, manaso,  
**မ**, manassa.

5. **မ**, manasá,  
**မ**, manamhá,  
**မ**, manasmá,

6. as the 4th case.

7. **မ**, manasi,  
**မ**, mane,

#### Plur.

**မ**, maná,

**မ**, manáni.

**မ**, mane,

**မ**, manáni.

**မ**, manebhí,

**မ**, manehi.

**မ**, manánam.

as the 3rd case.

as the 4th case.

**မ**, manesu.

Sing.

Plur.

මනම්භි, manam̐hi,  
මනසමි, manasmim.

8. මන, mana, මනාමි, manāmi.  
මනා, manā.

According to this example are declined the following nouns neuter in ආ.

සිර, siram, *the head*. වය, vāyam, *age*. චෙත, cetam, *the heart*. උර, uram, *the breast*. පය, payam, *milk*. තම, tamam, *dark*. තෙජ, tejam, *splendour*. යස, yasam, *fume*. සර, saram, *remembrance*. රජ, rajam, *dust*. තප, tapam, *asceticism*. වාය, vāyam, *the wind*. ධජ, dhajam, *a flag*. වච, vacam, *a word*. ආය, ayam, *iron*.

In the declension of participial and other attributives formed by the affixes, ච or ම and භ්‍යා:—the following changes are made in the technical terminations.

Singular.

1. භි; and භ්‍යා are both suppressed and changed into ආ,  
2. 3. 4. 5. 6. 7. 8. These terminations undergo the same changes, as those of the corresponding cases. (vid. pages 22. 23.)

Plural.

1. යො is changed into භි and the final උ of භ්‍යා is changed into ආ which letter is made long before the termination.

2. as the 1st case.

3. 4. 5. 6. 7. as the changes in nouns masculine in භ්‍යා. (vid. pages 22. 23.)

8. as the 1st case.

ගුණව, gunavam, *Virtue*, declined.

Sing.

Plur.

1. ගුණව, gunavam, ගුණවභ්‍යාමි, gunavantāmi.  
2. ගුණවභ්‍යා, gunavantam,  
3. ගුණවතා, gunavatā, ගුණවභෙතමි, gunavantebhi,  
ගුණවභෙතො, gunavantene. ගුණවභෙතමි, gunavantehi.  
4. ගුණවභො, gunavanto, ගුණවතා, gunavatam,  
ගුණවභොසා, gunavantassa. ගුණවභොසා, gunavantānam.

- | Sing.                   | Plur.                      |
|-------------------------|----------------------------|
| 5. ගුණවතා, guṇavatā,    | as the 3rd case.           |
| ගුණවතානාම, guṇavan-     |                            |
| tamā, ගුණවතාසාම, guṇa-  |                            |
| vanāasmī.               |                            |
| 6. as the 4th case.     | as the 4th case.           |
| 7. ගුණවතී, guṇavati,    | ගුණ ගුණවතොසු, guṇavāntesu- |
| වතා, guṇavante,         |                            |
| ගුණවතානාම, guṇavantam-  |                            |
| hi, ගුණවතාසාම, guṇavan- |                            |
| tasmīm.                 |                            |
| 8. ගුණව, guṇavam,       | ගුණව, as the 1st case.     |
| guṇava, ගුණවා, guṇavā.  |                            |

According to this example are declined ගජ, gacchaṃ, go-  
ing, and other participial nouns neuter in ඉ.

End of the twelfth declension.

#### THIRTEENTH DECLENSION.

*Nouns neuter in ඉ.\**

In this declension the technical terminations undergo the following changes.

##### Singular.

1. ඍ is suppressed.
2. ඉ\* is changed into ..

The terminations of the 3rd 4th 5th 6th and 7th cases (Sing. and Plur.) undergo the same changes as in the declension of nouns masculine in ඉ.

8. as the 1st case.

##### Plural.

1. ෙ is either changed into ඍ, or suppressed;—the final being in both cases made long.
8. as the 1st case

\* The characteristic letter to denote this declension is ෙ.

අඬි, apphi, bone, declined.

Sing.

Plur.

1. අඬි, apphi.

අඬිණි, apphini, අඬි, apphi.

2. අඬි, apphim.

3. අඬිනා, apphinā.

අඬිනි, apphinhi,

අඬික, apphikhi.

අඬිනා, apphinam.

4. අඬිනො, apphinō,

අඬිනස, apphissā.

5. අඬිනා, apphinā,

as the 3rd case.

අඬිහි, apphimhā,

අඬිසා, apphismā.

6. as the 4th case.

as the 4th case.

7. අඬිහි, apphimhi,

අඬිසු, apphisu.

අඬිමි, apphimim.

8. as the 1st case.

as the 1st case.

End of the thirteenth declension.

#### FOURTEENTH DECLENSION.

*Nouns neuter in ණ\*.*

81. In this declension the technical terminations undergo the following changes.

Singular.

1. ණ is suppressed.

2. ණ. is changed into . and the final ණ preceding that termination made short.

Plural.

1. ණ is either changed into ණ or suppressed.

2. as the 1st case.

The terminations of the 3rd 4th 5th 6th and 7th cases (sing. and plur.) undergo the same changes, as those in the declension of nouns masculine in ණ, (sing. and plur.) and the 8th case is the same as the 1st.

දඬි, danṭi, declined.

Sing.

Plur.

1. දඬි, danṭi,

දඬිනි, danṭini,

දඬි, danṭi.

2. දඬි, danṭim.

\* ණ is also the characteristic letter for this declension.



Sing.	Plur.
3. දඬුනා, danṣinā.	දඬුන්, danṣibhā, දඬුහි, danṣihi.
4. දඬුනො, danṣino, දඬුසා, danṣissa.	දඬුනා, danṣīna.
5. දඬුනා, danṣinā, දඬුනො, danṣimhā, දඬුසා, danṣimā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. දඬුමි, danṣimhi, දඬුමි, danṣimim.	දඬු, danṣisu.
8. as the 1st case.	as the 1st case.
End of the fourteenth declension.	

## FIFTEENTH DECLENSION.

*Nouns neuter in Ḍ.\**

82. In this declension the technical terminations undergo the same changes as those in the declension of nouns neuter in Ḍ.

ආයු, āyu, *Age*, declined.

Sing.	Plur.
1. ආයු, āyu.	ආයුනි, āyūni, ආයු, āyū.
2. ආයු, āyū.	
3. ආයුනා, āyūnā.	ආයුනි, āyūbhi, ආයුහි, āyūhi.
4. ආයුනො, āyūno, ආයුසා, āyūssa.	ආයුනා, āyūnā.
5. ආයුනා, āyūnā, ආයුනො, āyūmhā, ආයුසා, āyūsmā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. ආයුමි, āyūmhi, ආයුමි, āyūsmim.	ආයු, āyūsu.
8. as the 1st case.	as the 1st case.

End of the fifteenth declension, and of the declensions of neuter nouns.

\* The characteristic letter of this declension is Ḍ.

The following nouns are optionally masculine or feminine, according to their respective terminations.

*Masculine.*

කබො, *gabo, water pot.*

යැඞ්ඞි, *yapphi, a measuring rod* යැඞ්ඞි, *yapphi, 7½ cubits long.*

*Feminine.*

ගඞ්ඞි, *ghapi,*

යැඞ්ඞි, *yapphi,*

*Bipeds.*

කුට්ඨික, *khattiyo, a king.* කුට්ඨික, *khattiya*

සමාන, *samano, a priest.* සමාන, *samano,*

*Quadrupeds.*

ගජ, *gajo, an elephant.* ගජ, *gaja,*

ව්‍යග්ග, *vyaggho, a tiger.* ව්‍යග්ග, *vyagghi,*

The following nouns are optionally masculine or neuter.

*Nouns ending in ආ*

83. ධර්ම, *dhammam, o, righteousness.* භුක්ක, *bhikkam, the world.* කම්ම, *kammam, o, work.* භුක්ක, *bhikkam, an adarming.* බ්‍රහ්ම, *brahmma, a Brahmin.* සයන, *sayana, o, bed.* කුසුම, *kusuma, a flower.* අකාශ, *akāśam, o, the sky, the atmosphere.* සංග්‍රහ, *sangghamam, a collection.* වාස, *vāsam, o, a dwelling place.* ගුහ, *gaham, a house where the priest resides and instructs his pupils.* රස, *rasam, o, taste.* සරීර, *sarīram, o, body.* පල, *palam, o, fruit.* වණ, *vannam, o, colour.* පද්ම, *padmum, o, flower.* විහාර, *vihāram, o, a Buddhist temple.* ආසන, *āsana, o, a seat.* සුවර, *suvaram, o, gold.* ඔදන, *odanam, o, rice.* කහාපන, *kahāpanam, o, a Singhatesa coin, 9½ pice.* උපවාස, *upavāsam, o, abstinence.* භවන, *bhavanam, o, abode.* දිවස, *divasam, o, day.* යොහන, *yohānam, o, beauty.* ඵල, *thalam, o, a heap.* රාඞ්ඞි, *raḍḍham, o, country.*

*Nouns ending in ආ*

84. අඞ්ඞි, *ambu, water.* මද්ද, *madhu, honey.*

The following nouns are optionally feminine or neuter.

(in ආ) නගර, *nagaram, i, a city.* (in ඉ) අඞ්ඞි, *acci, flame.*

The following nouns are optionally of all three genders.

Nouns in *o*.

තට, *tapam*, *o*, *i*. *brink, border.* පත්ත, *pattam*, *a leaf, also a vessel.* පුට, *puṭa*, *a couple.* මන්දල, *maṇḍalam*, *o*, *i*, *a circle.* පුර, *puram*, *o*, *i*, *a city.* කලස, *kalasam*, *a water pot.*

For instance, the nominative of තට may be either තටො, *mas. tapo*, තටි, *tapī*, *fem.* or තට, *tapam*, *neut.*—and others in the same manner; also proper names; as, දෙවදත්ත, *mas. devadatta*, දෙවදත්ත, *fem. devadattā*, දෙවදත්ත, *neut. devadattam*.

## CHAPTER IV.

### DECLENSION OF PRONOUNS AND PRONOMINAL ATTRIBUTIVES.

85. The pronouns and pronominals are comprised in the following list.

සබ්බො, *sabbho*, *all.* කතරො, *kataro*, *which? (of two.)* කතමො, *katamo*, *which? (of many.)* උභයො, *ubhayā*, *both.* ඉතරො, *itaro*, *other, either.* අනෙකො, *añño*, *other, different.* අනෙකෙකරො, *aññataro*, *other, either, different.* අනෙකෙකමො, *aññatamo*, *certain.* පුබ්බො, *pubbo*, *former, prior, East.* පරො, *paro*, *after, (in time or space,) other, subsequent.* අපරො, *aparo*, *behind, after, another.* දකුණිකො, *dakkhino*, *right, dexter, South.* උත්තරො, *uttaro*, *upper, North.* එකො, *eko*, *one.* යො, *yo*, *what, relative.*

එතො, *eto*, *this.*

ඉම, *imam*, *this.*

අමු, *amū*, *this, or that indefinitely*

කි, *kim*, *what? (Interrogative.)*

තුමො, *tumha*, *thou.*

අමො, *amha*, *I.*

ත, \* *ta*, *that.*

} Demonstratives.

} Personals.

\* *ta* follows *o* in the Pali Grammar,

86. The changes in the technical terminations of the pronoun සබ්බො, sabbo, are similar, except in a few instances, to those in the declension of nouns masculine in ඔ, the differences only will be noticed here;—

**Plural.**

1. සො is changed into භ.
2. භා is changed into සං or සන්හා, the final ආ preceding that termination being changed into භ.
6. as the 4th case.
8. as the 1st case.

*Masculine.*

සබ්බො, sabbo, *All*, declined.

Sing.	Plur.
1. සබ්බො, sabbo,	සබ්බො, sabbe.
2. සබ්බං, sabbam.	
3. සබ්බෙන, sabbheṇa.	සබ්බෙහි, sabbebhi,
	සබ්බෙහි, sabbebhi.
4. සබ්බස්ස, sabbassa.	සබ්බස්ස, sabbessā,
	සබ්බස්සාහ, sabbessāṇaṃ,
5. සබ්බා, sabbā, සබ්බන්හා, sab-	as the 3rd case.
bamhā.	
සබ්බස්මා, sabbasmā.	
6. as the 4th case.	as the 4th case.
7. සබ්බන්හි, sabbamhi,	සබ්බෙහු, sabbesu.
සබ්බස්මි, sabbasmim.	
8. සබ්බ, sabba, සබ්බා, sabbā.	සබ්බො, sabbe,

87. In the feminine gender සබ්බො is declined with the terminations of nouns feminine in ආ, except in the undermentioned cases;

**Singular.**

4. ස is changed into සා, which becomes සාහ by the addition of another ස, and the final ආ preceding the termination, is made short; or the technical termination may be changed into ආස, the final ආ being in like manner suppressed.
6. as the 4th case.
7. සම්, is changed into සා, which becomes සාහ, by the ad-

dition of an augment *ဃ*, the final *ဓ* preceding that termination being made short, or *ဃိ* is changed into *ဃိ*.

Plural.

4. *ဓ* is changed into *ဃိ*, or *ဃိ*.
6. as the 4th case.
7. as the 7th case of nouns feminine in *ဓ*.

*Feminine.*

88. *ဃေဝ*, *sabbá*, declined.

Sing.

1. *ဃေဝ*, *sabbá*.
2. *ဃေဝ*, *sabbam*.
3. *ဃေဝေ*, *sabbáya*.
4. *ဃေဝေယျ*, *sabbassá*,  
*ဃေဝေ*, *sabbáya*.
5. as the 3rd case.
6. as the 4th case.
7. *ဃေဝေယျ*, *sabbassam*,  
*ဃေဝေ*, *sabbáyam*.
8. *ဃေဝ*, *sabbe*.

Plur.

- ဃေဝ*, *sabbá*, *ဃေဝေယျ*, *sabbáyo*.
- ဃေဝေ*, *sabbáhi*,  
*ဃေဝေ*, *sabbáhi*.
- ဃေဝေ*, *sabbásam*,  
*ဃေဝေယျ*, *sabbásanam*.
- as the 3rd case:  
as the 4th case.
- ဃေဝေယျ*, *sabbásu*,  
as the 1st case.

In the neuter gender *ဃေဝ* is declined with the terminations used in declining the same pronoun in the masculine gender, with the exception of the terminations of the 1st and 2nd cases Singular and Plural, and the 8th case, Singular and Plural.

*Neuter.*

89. *ဃေဝ*, *sabbam*, declined.

Sing.

1. *ဃေဝ*, *sabbam*,
- 2.
3. *ဃေဝေ*, *sabbena*,
4. *ဃေဝေယျ*, *sabbassa*,

Plur.

- ဃေဝေ*, *sabbáni*,  
*ဃေဝ*, *sabbe*,  
*ဃေဝေ*, *sabbáni*.  
*ဃေဝေ*, *sabbéhi*,  
*ဃေဝေ*, *sabbéhi*.
- ဃေဝေ*, *sabbesam*,  
*ဃေဝေယျ*, *sabbesanam*.

Sing.	Plur.
5. සබ්බ, sabbhā, සබ්බකා, sabbhamhā, සබ්බසා, sabbhasmā.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. සබ්බකි, sabbhamhī.	සබ්බෙසු, sabbhesu.
සබ්බසිමි, sabbasmiṃ,	
8. සබ්බ, sabba, සබ්බා, sabbhā,	සබ්බානි, sabbhāni.

Like සබ්බා, sabbo, are declined පුබ්බා, pubbā; පාරා, parā; අපාරා, apārā; so also (leaving out the vocative) are declined යො, yo, and එකා, eka, යා, yā, and එකා, ekā, යං and එකං, yaṃ and ekaṃ.

90. In declining ස in the masculine gender, the following changes are made in the technical terminations.

Singular.

1. සි is changed into ඩ and the හ into ස.

Plural.

1. යො is changed into ජ and හ may optionally be changed into ආ.

2. The changes in the rest of the technical terminations, (with the exception of the vocative which is wanting) are in all the 3 genders similar to the changes which take place in the declension of සබ්බා, with this addition, that the හ may be optionally converted into ආ in every case but the 4th, 6th, and 7th fem. (sing. plur.) and that, in the feminine gender, besides the regular changes before noticed, the following further changes occur in the 4th 6th and 7th cases singular.

- 4 6. ස is changed into යා or යාය, and the final අ preceding those terminations is changed into ඉ.

7. සඬ is changed into යා, and the final අ preceding that termination changed into ඉ.

හ, ta, *That*, declined-

*Masculine.*

Sing.	Plur.
1. හො, so.	හො, ne, හෙ, te.
2. හා, nam, හා, tam.	
3. හොහා, nena, හෙහා, tena.	හොහි, nehi, හෙහි, tehi, හොහි, nehi, හෙහි, tehi.



## Singular.

1. **භි** is suppressed, and **ඉමි** changed into **ආය**.
2. **ආ** undergoes no change.
3. **ආ** either remains unchanged, or is changed into **භ**; in the former case, the **ඉම** preceding that termination is changed into **ආ**, in the latter into **ඉමි**.
4. **ස** is doubled, and may either be preceded by **ඉම** or by its substitute **ආ**.
5. **සමා** remains unchanged, and may either be preceded by **ඉම** or by its substitute **ආ**; or **සමා** may be substituted for **සමා**, and preceded by **ඉම** only.
6. as the 4th case.
7. **සමි** remains unchanged, and may either be preceded by **ඉම** or by its substitute **ආ**; or **සමි** may be used for **සමි** and preceded by **ඉම** only.

## Plural.

1. **සො** is changed into **භ**.
2. **සො** is changed into **භ**.
3. **භි** or optionally **භි** remains unchanged, and may either be preceded by **ඉම** or by its substitute **ආ**; if by **ඉම** the final **ආ** of that word must be changed into **භ**.
4. **ආ** is changed into **ස** or **සා** and preceded either by **ඉම** or by the substitute **ආ**.
5. as the 3rd case.
6. as the 4th case.
7. **ඉ** remains unchanged, and may either be preceded by **ඉම**, or by its substitute **ආ**; if by **ඉම**, the final **ආ** must be changed into **භ**.

94. In declining **ඉම**, **ima**, in the feminine gender, the technical terminations undergo the same changes as in the declension of **ආ** except that the nominative termination is converted into **ආය**, and that the following further changes occur in the 4th 6th and 7th cases Singular.

## Singular.

4. 6. **ස** is changed into **සා** or **සාය**, and the **ඉම** into **ආ**.
7. **සමි** is changed into **සා** and **ඉම** into **ආ**.

In declining **ඉම**, in the neuter gender, the technical terminations undergo the same changes as in the masculine; except that the technical terminations of the 1st and 2nd Singular,—**භි**



being suppressed, **इदं** or **इमं** is substituted in its stead; and that **आ**, the technical termination of the 1st and 2nd cases plural, is changed into **उ** or **ई** and the final **अ** preceding the last termination made long.

**इमं, ima, This, declined.**

*Masculine.*

- | Sing.  | Plur.  |
|--|--|
| 1. <b>अयं, ayaṃ,</b>   | <b>इमे, ime.</b>   |
| 2. <b>इमं, imaṃ,</b>   |  |
| 3. <b>अनेना, anena, इतिहा, इति, ebhi, इमेहि, imebhi,</b><br><b>iminá.</b>                        | <b>उहि, ehi, इमेहि, imehi.</b>   |
| 4. <b>अस्सा, assa, इमस्सा, imassa.</b>   | <b>उत्तं, esam, उत्तानं, esānam.</b><br><b>इमेत्तं, imesam, इमेत्तानं,</b><br><b>imesānam.</b> |
| 5. <b>अस्मा, asmá, इमेस्मा, imam-</b> as the 3rd case.<br><b>इह, इमेस्मा, imasumá.</b>           |  |
| 6. as the 4th case.  | as the 4th case.   |
| 7. <b>अस्मि, asmim, इमेस्मि, उत्तं, esu, इमेत्तं, imesu.</b><br><b>imamhi, इमेस्मि, imasmim.</b> |  |

*Feminine.*

- |  |                                     |
|--|-------------------------------------|
| 1. <b>अयं, ayaṃ.</b>   | <b>इमा, imá, इमेऽयं, imáyo.</b>     |
| 2. <b>इमं, imaṃ.</b>   |                                     |
| 3. <b>इमाय, imáya.</b>   | <b>इमाभि, imábhi, इमाहि, imáhi.</b> |
| 4. <b>अस्साया, assáya, अस्सा, assá, इमासं, imásam, इमादानं,</b><br><b>इमिस्साया, imissáya, इमिस्सा, imásānam.</b><br><b>imissá, इमाय, imáya.</b> |                                     |
| 5. as the 3rd case.  | as the 3rd case.                    |
| 6. as the 4th case.  | as th 4th case.                     |
| 7. <b>अस्सा, assam, इमिस्सा, imis-</b> <b>इमात्तं, imáṣu-</b><br><b>sam, इमाय, imáyam.</b>   |                                     |

*Neuter.*

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1. <b>इदं, idaṃ, इमं, imaṃ,</b> | <b>इमे, ime, इमानी, imáni.</b> |
|---------------------------------|--------------------------------|

The rest like the masculine.

95. In declining **अमु, amu, this**, in the masculine gender, the technical terminations undergo the following changes.

## Singular.

1. **භ** is either suppressed, and the **ම** of **අමු** changed into **ඞ**, or **භ** is changed into **ම**, and the augment **ඞ** introduced between that termination and the final **උ** of **අමු**.

2. **අ** is changed into **ඞ**.

## Plural.

1. **ඞ** is either suppressed and the final **උ** made long, or it remains unchanged.

2. as the 1st case.

The rest of the terminations undergo the same changes as in the declension of nouns masculine in **උ** (page 50) except the termination **ඞ**, of the 4th and 6th cases plural, which is changed into **ඞ** or **ඞඞ**, and the **උ** preceding these terminations made long.

96. In declining **අමු**, in the feminine gender, the technical terminations undergo the same changes as in the declension of nouns fem. in **උ**, (page. 41,) with the following exceptions.

## Singular.

1. **භ** is suppressed and the **ම** of **අමු** changed into **ඞ**.

4. 6. **ඞ** is changed either into **ඞඞ** or **ඞ**.

7. **ඞ** is changed either into **ඞ** or **ඞ**.

## Plural.

4. 6. **ඞ** is changed either into **ඞ**, or **ඞඞ**.

In declining **අමු**, in the neuter gender, the technical terminations undergo the same changes as in the masculine; except that the terminations of the 1st and 2nd cases Sing. are changed into **අමු**; and that **ඞ** either remains unchanged, or is changed into **ඞ**, the final **උ** preceding the latter termination being made long.

**අමු**, amu, *This*, (In Sanskrit *this* or *that*.) declined.

*Masculine.*

## Sing.

## Plur.

1. **අමු**, asu, **අමුඞකා**, amuko. **අමු**, amú, **අමුඞඞ**, amuyo.

2. **අමු**, amum.

3. **අමුඞා**, amuná.

**අමුඞ**, amúbhi, **අමුඞ**, amúbhi.

4. **අමුඞඞ**, amunna,

**අමුඞ**, amúnam, **අමුඞඞ**,

**අමුඞඞ**, amussa.

**amúsánam.**

Sing.	Plur.
5. අමුණා, amumhá,	as the 3rd case.
අමුසා, amusmá.	
6. as the 4th case.	as the 4th case.
7. අමුමහි, amumhi,	අමුසු, amúsu.
අමුසමි, amusmim.	

*Feminine.*

Sing.	Plur.
1. අසු, asu.	අමු, amú, අමුයා, amuyo.
2. අමු, amum,	
3. අමුයා, amuyá.	අමුහි, amubhi, අමුහි, amuhi.
4. අමුසා, amussá, අමුයා,	අමුසා, amusam, අමුසාහා,
amuyá.	amussánam.
5. as the 3rd case.	as the 3rd case.
6. as the 4th case.	as the 4th case.
7. අමුසා, amussam, අමුයා,	අමුසු, amúsu.
amuyam, අමුයා, amuyá.	

*Neuter.*

Sing.	Plur.
1. අදු, adum.	අමු, amú, අමුහි, amúni.

The rest like the masculine.

97. In declining කි· kim, *what?* the technical terminations undergo the same changes as in the declension of සබො, (page 53,) the කි· being previously changed into ක, making in the Singular කො, *m.* කා, *f.* කා, *n.*

98. In declining තුමහා, tumhá, *Thou*, and අමහ, amhá, *I*, the following changes are made in the technical terminations.

*Singular.*

1. හි is suppressed, and තුමහ changed into ඔ and තුච්; and අමහ into අක.
2. ආ is suppressed, and අමහ changed into හ, හඬ, ඔ, තුච්; and අමහ into ම and මම.
3. හා is suppressed, and තුමහ changed into ඔයා or තා; and අමහ into මය.

4. ဃ is suppressed, and ခုခေ changed into ခဝိ, ခုခေခေ, ခုခေခေ; and ခုခေ into ခခိ, ခခေ, ခခေ; or ဃ is changed into ခ and ခုခေ into ခခိ making ခခိ.

5. as the 3rd case.

6. as the 4th case.

7. ဃဝိ is suppressed, and ခုခေ changed into ခခိ; and ခခိ, and ခခေ into ခခိ.

#### Plural.

1. ဃေ is changed into ဃ, for ခုခေ and ခုခေ, or for the latter is suppressed, and ခုခေ changed into ခခိ.

2. ဃေ is changed into ဃ or ခခေ.

3. ဃိ or optionally ဃိ remains unchanged; and the final ခ preceding that termination is changed into ဃ.

4. ဃေ is changed into ခခေ.

5. as the 3rd case.

6. as the 4th case.

7. ဃ remains unchanged; but the final ခ preceding that termination is changed into ဃ.

ခုခေ, tumhā, *Thou*, declined.

Sing.

Plur.

1. ခိ, tvam, ခဝိ, tvam.

ခုခေ, tumhē.

2. ခ, tam, ခဝိ, tavam,

ခုခေခေ, tumhākam,

ခိ, tvam, ခဝိ, tvam.

ခုခေ, tumhē.

3. ခိယ, tvayā, ခိယ, tayā.

ခုခေခေ, tumhēbhi,

ခုခေခေ, tumhēji.

4. ခဝိ, tava, ခိယ, tuyham,

ခုခေခေ, tumhākam.

ခုခေ, tumham.

5. as the 3rd case.

as the 3rd case.

6. as the 4th case.

as the 4th case.

7. ခိ, taji.

ခုခေခေ, tumhesu.

ခုခေ, amhā, *I*, declined.

1. ခဝိ, aham.

ခိ, mayam, ခခေ, amhē.

2. ခ, man, ခခေ, māmam.

ခုခေခေ, amhākam,

ခုခေ, amhē.

3. ခိ, mayā.

ခုခေခေ, amhēbhi,

ခုခေခေ, amhēji.

4. ခခိ, mama, ခိယ, mayham, ခခေခေ, amhākam.

ခုခေ, amham, ခခေ, māmam.

Sing.	Plur.
5. as the 3rd case.	as the 3rd case.
6. as the 4th case,	as the 4th case.
7. මයී, mayī.	අමොසු, amhesu.

99. In the 2nd, 4th, and 6th, cases plur. තුමහ, tumha, together with the technical termination, may be changed into වො vo, and අමහ, amha, into නො no; as 2nd case, රක්ඛ තුමො, rak-khatuvo, *may he preserve you*; පසුසුතො, passatuno, *may he see us*. (4th case) දදාතුමො, dadā'tuvo, *he gives to you*; දදාසිතො, dadā'sino, *give to us*. (6th case,) සද්ධාමො, saddhāvo, *your faith*; සත්ත්වො, sātthāno, *our science*.

In the 4th and 6th cases sing. තෙ, te, may be substituted for අමුහ, and its technical termination; and මෙ, me, for අමහ, and its technical termination; as, (4th case,) දදාමිතෙ, dadāmite, *I give to thee*; දදාමිමෙ, dadāhime, *give to me*. (6th case.) ඉදං තෙ, idamte, *this (is) thine*. අයං මෙ, ayamme, *this (is) mine*.

In the 3rd. case sing. තුමහ, with its technical termination may be changed into තෙ, te, and අමහ into මෙ, me; as, කතං තෙ, katamte, *done by thee*; කතං මෙ, katamme, *done by me*.

In the 3rd. case plur. තුමහ, with its technical termination may be changed into වො; and අමහ into නො, as, කතං වො, katamvo, *done by you*; කතං නො, katamno, *done by us*.

In the 1st. case plur. the same changes may take place; as, ගාමං වො ගච්ඡන්ති, gāmaṃvogaccheyyātha, *go ye to the village*; ගාමං නො ගච්ඡන්ති, gāmaṃnogaccheyyāma, *we go to the village*.

End of the declension of Pronouns.

#### DECLENSION OF (සංඛ්‍යා, saṃkhya,) NUMERALS.

100. The declension of එකො, eko, *one*, has already been noticed; vide page 55.

The numerals, from two to eighteen inclusive, have no Singular.

In declining ඩි, dwi, *two*, the technical terminations undergo the following changes.

## Plural.

1. ལེ is suppressed and རྩ changed into རྩའི or རྩེ.
2. as above.
3. རྩ or optionally རྩི remains unchanged, but the final རྩ preceding those terminations is made long.
4. རྩ remains unchanged, but to the རྩ of རྩ another རྩ is added.
5. as the 3rd case.
6. as the 4th case.
7. རྩ remains unchanged, but the final རྩ preceding that termination is made long.

རྩ, dwi, *Two*, declined, *Mas. Fem. and Neut.*

1. རྩའི, duve, རྩེ, dwe.
2. as above.
3. རྩའི, dwibhi, རྩའི, dwibi.
4. རྩའི, dwinnam.
5. as the 3rd case.
6. as the 4th case.
7. རྩའི, dwisu.

In declining རྩ, ti, *Three*, in the three genders, the technical terminations undergo the following changes.

*Masculine.*

1. ལེ is suppressed and རྩ changed into རྩེ.
2. as above.
3. རྩ or optionally རྩི remains unchanged but the final རྩ preceding those terminations is made long.
4. རྩ is changed into རྩེ, or རྩེ, the final རྩ preceding those terminations being suppressed.
5. as the 3rd case.
6. as the 4th case.
7. རྩ remains unchanged, but the final རྩ preceding that termination is made long.

*Feminine.*

1. ལེ is suppressed, and རྩ changed into རྩེ.
2. as above.
3. as the masculine.
4. རྩ, has another རྩ superadded, and ལེ, is introduced between the numeral and that termination.
5. as the masculine.

6. as the 4th case.
7. as the masculine.

*Neuter.*

1. ལོ together with the numerals are changed into རི.
  2. as above.
- The rest like the masculine.

མི, ti, *Three*, declined.

*Masculine.*

1. ཁལའ, tayo.
2. as the 1st case.
3. རིམ, tibhi, རིམ, tibi.
4. མིམ, tinnam, མིམམམ, tinnannam.
5. as the 3rd case.
6. as the 4th case.
7. མིམ, tisu.

*Feminine.*

1. མིམམ, tisso.
2. as the first case.
3. རིམ, tibhi, རིམ, tibi.
4. མིམ, tissam.
5. as the 3rd case.
6. as the 4th case.
7. མིམ, tisu.

*Neuter.*

1. མིམ, tñi.

The rest like the masculine.

101. In declining ལའ, catu, *four*, the technical terminations undergo the following changes.

*Masculine.*

1. ལོ is changed into མི, and the final ལ preceding that termination into ལ; or ལོ, with the numeral, is changed into ལའའའའ.
2. as above.
3. མི or optionally མི remains unchanged, but the final ལ preceding that termination is made long.

4. ආ. remains, but has a ආ superadded.
5. as the 4th case.
7. සු remains unchanged.

*Feminine.*

1. සො with the numeral is changed into චතසො.
2. as above.
3. as the masculine.
4. ආ. has another ආ superadded, and සො is introduced between that termination and the numeral, the final උ of the latter being previously changed into ආ.
5. as the masculine.
6. as the 4th case.
7. සු remains unchanged.

*Neuter.*

1. සො with the numeral is changed into චතසාරි
2. as above.

The rest like the masculine.

චතු, catu, *Four*, declined.

*Masculine.*

1. චතුරො, caturo, චතුරාරො, cattáro.
2. as above.
3. චතුභි, catúbhi, චතුභී, catúbhi.
4. චතුනා, catunnam.
5. as the 3rd case.
6. as the 4th case.
7. චතුසු, catusu.

*Feminine.*

1. චතසො, catasso.
2. as above.
3. චතුභි, catúbhi, චතුභී, catúbhi.
4. චතුසනා, catussannam.
5. as the 3rd case.
6. as the 4th case.
7. චතුසු, catusu.



*Neuter.*

1. චත්තාරි, cattāri.

2. as above.

The rest like the masculine.

102. In declining පඨ, pañca, *five*, the technical terminations undergo the following changes.

1. යො is suppressed.
2. as above.
3. ඕ or optionally ඕ remains unchanged.
4. ආ remains, but has a ආ superadded.
5. as the 3rd case.
6. as the 4th case.
7. භ remains unchanged.

පඨ, pañca, *Five*, declined.

*Mas. Fem. Neut.*

1. පඨ, pañca.

2. as above.

3. පඨභි, pañca<sup>h</sup>i, පඨභී, pañcabhī.

4. පඨකා, pañcanna.

5. as the 3rd case.

6. as the 4th case.

7. පඨසු, pañcasu.

103. Like පඨ, pañca, are declined ජ භා, *six*, සත්ත, *satta*, *seven*, අඨ, *aṭṭha*, *eight*, නව, *nava*, *nine*, දස, *dasa*, *ten*, එකාදස, *ekādasā*, *eleven*, ද්වාදස, *dwādasā*, *twelve*, (or බාරස, *bārasa*,) තෙරස, *terasa*, *thirteen*, (or තෙලස, දුඤ්ඤස, *cuddasa*, *fourteen*, (or චොඤ්ඤස, *coddasa*, or චතුඤ්ඤස, *catuddasa*,) පනතරස, *pannarasa*, or පඨදස, *pañsadasa*, *fifteen*, සොලස, *solasa*, or සොරස, *sorasa*, *sixteen*, සත්තරස, *sattarasa*, or සත්තදස, *sattadasa*, *seventeen*, අභාරස, *abharasa*, or අභාදස, *abphādasā*, *eighteen*.

එකුනවිසති, *ekūnavīsati*, is declined like nouns feminine in 9. vide p. 36, but the declension is confined to the singular number.

104. එකුනවිසි, *ekūnavati*, *Nineteen*, declined.

1. එකුනවිසති, *ekūnavīsati*.

2. එකුනවිසති, *ekūnavīsati*.

3. එක ආවිසති, ekūnavisatiyā.
4. එක ආවිසති, ekūnavisatiyā.
5. as the 3rd case.
6. as the 4th case.
7. එක ආවිසති, ekūnavisatiyam.
8. එක ආවිසති, ekūnavisati.

According to this example, and in the singular number only, are declined the numerals from twenty to ninety eight inclusive. From ninety nine to one hundred thousand, inclusive, are declined like nouns neuter in ඉ, vide page 43.

105. එක සතස, ekūnasata, *Ninety nine*, declined.

No plural.

1. එක සතස, ekūnasatam.
2. as above.
3. එක සතසෙන, ekūnasatena.
4. එක සතසස, ekūnasatassa.
5. එක සතස, ekūnasatā, එක සතසමි, ekūnasatamhi,  
එක සතසමි, ekūnasatasmā.
6. as the 4th case.
7. එක සතස, ekūnasatā, එක සතසමි, ekūnasatamhi,  
එක සතසමි, ekūnasatasmim.
8. එක සතස, ekūnasata \*

සතස, kōpi, a hundred lacks, is declined like එක ආවිසති, ekūnavisati.

106. The numeral දසති, dvisati, *two hundred*, is declined with a plural termination in instances like the following, දෙවිසති දො ධුතිය, dwevisatiyo buddhantā, *the teeth of Buddha are two twenties*, viz. *forty*; සියයටිසතස, tissovi-

\* The 4th and 8th cases appear to differ in a small degree from the cases of nouns neuter in ඉ; but this may perhaps be owing to an error in the වර්ණනා, varanegā.

santiyo dinaghaṭṭikā, *The hours of the day are three twenties, viz. sixty, and in other similar instances.*

107. In translating from Pali into Singhalese the pronoun එසා, *eso, he*, wherever it occurs, is rendered by මෙතෙම, *metema*, එසා, *esā, she*, by මො, *mo*, එත, *etam, this*, by මෙ.

End of the declension of numerals.

## CHAPTER V.

### INDECLINABLE WORDS.

108. Of this class, are words termed අලිග්ගා, *aligga*, from their admitting of no distinction of gender; as, the affix තො, *to*, which is substituted for the termination, whether masculine, feminine, or neuter, of the fifth case:—Example. For චොරස්මා, *corasmā*, is written චොරතො, *corato*, *from a thief*, the affix තො, *to*, being substituted instead of the termination ස්මා, *smā*:—also පිතීතො, *pitito*, and මතීතො, *matito*, the *උ* of පිතු, *pitu*, and මාතු, *mātu*, being changed into *ඉ* before this affix.

The adverb *Hence*, is formed by means of this affix, subjoined to the letter ඉ, which is substituted for ඉම, *ima, this*;—අතො, *ato*, of the same meaning is formed by adding the affix, තො, *to* අ, substituted for එත, *eta, this*; as, එතො, *etto*; කුතො, *kuto, whence*, is formed by subjoining තො, *to* කු, the substitute for කි, *kim, what?*

The affix, තො, is also sometimes used as a substitute for the seventh case; as, for අදිසිමි, *adismim*, is written අදිතො, *ādito*, *in or at the beginning*; (අදිතොප්පභාස, *ādītōpapphāya*,) *from (in) the beginning.*

භ and ඵ form adverbs of place; and to the latter a ත is always joined; they are given to the seventh or locative case; Ex. for භස්මි, *sabbasmim*, may be written භස්මත්ත, *sabbhattha*, or භස්මභ්, *sabbattha*, *in every place, every where*; අත්ත, *attra*,



The affixes රහි, rahi, දුණ, dhunā, දැනි, dāni, are subjoined in their order to the following substitutes, for the pronoun ඉම, ima, *this*, එත, eta, ඉ, and ඉ, forming එතරෙහි, etarehi, අදුණා, adhunā, ඉදැනි, idāni, *now*.

The term ආවුසා, āvuso, used in addressing an equal or inferior with affection or tenderness, is indeclinable; as, ඔ. ආවුසා, tvam āvuso, or තුමෙහි ආවුසා, tumhe āvuso.

The following is a list of indeclinable words of every description, Adverbs, Conjunctions, Prepositions, Interjections, Particles, and Expletives.

#### 109. PREPOSITIONS, උපසංගා, upasagga.

There are twenty in number; viz.

1. ප, pa, *Forth, forward, for, off, away*, (Lat. pro.)
2. පරා, parā, *Back, backward*, පරාජය, parājaya, *defeat*.
3. හි, hi, *Concealment*.
4. නි, ni, *No, not, nay*.
5. උ, u, *Above, upon, upwards*.
6. දු, du, *Hardly, with difficulty, badly*.
7. සා, sa, *United, with, like*.
8. වි, vi, Sometimes means *Disunion, separation, and privation*; as, *away, apart*; or like *dis, un*.
9. අව, ava, *From, down from, off, away*, the opposite of ආ, ā, *to, at*.
10. අනු, anu, *After, in point of place, time, degree, or relation*; the reverse of අභි, abhi, *before*. In composition it often signifies *according to, in imitation of, behind, following, in pursuit of*.
11. පරි, pari, *About, around, surrounding, incircling*.
12. අධි, adhi, *Over, above, upon*. It implies *superiority*, in place and degree, and is the reverse of අප, ap.
13. අභි, abhi, *Before, in time and place*, the reverse of අනු, anu, *after*.
14. පති, pati, *Against, for, back, back again*.
15. සු, su, *Well, easy, very*, the reverse of දු, du.
16. ආ, ā, *To, at, as far as*; the reverse of අව, ava. In composition

with certain verbs it reverses the action; as, දුතු, *dātum, to give*; ගුතු, *ādātum, to take*; ගන්තු, *gantum, to go*, ආගන්තු, *āgantū, to come*, &c.

17. අති, *ati, Beyond, in point of time, place, and degree.* In composition it often implies *excess*; as, *very, very much, exceedingly*, &c.

18. අපි, *api, Also, even.*

19. අප, *apa, Under, beneath, below, the reverse of අධි, adhi.* It implies also *privacy, concealment, disappearing, loss*, and is often employed in a bad sense.

20. උප, *upa, Near, by, by the side of, with, the opposite of අ, a.*

110. INDECLINABLES, consisting of one syllable only.

1. ට, *ca, And, also*; this conjunction is a mere expletive.

2. න, *na, No, not, a privative particle.*

3. ට, *va, An expletive.*

4. ව, *vá, Or, indifferently, (this or that.)*

5. ම, *má, A particle of prohibition, and forbidding.*

6. හි, *hi, For, because, an expletive.*

7. ධි, *dhi, An expression conveying blame, reproach*; as, *භි, for shame*, &c.

8. ට, *ci, affixed to some words gives them an indefinite signification*

9. කු, *ku, Bad, ill, mean, vile, little.*

10. තු, *tu, And, too, also.*

11. භු, *nu, A particle of interrogation.*

12. ට, *ce, If.*

13. ර, *re, A disrespectful term of address.*

14. භෙ, *he, A vocative interjection*; as, *භෙදුදු, heparisu, O man!*

15. සු, *sve, To-morrow.*

16. ව, *ve, Verily, certainly, indeed*; it denotes *disunion, separation, division, distinction*, and sometimes *privation*; as, *away, apart*; or the inseparable proposition, *with, dis, un*, &c.

17. ට, *vo, An expletive meaning you,*

18. කො, kho, A expletive meaning *and, also, moreover*.
19. නො, no. When used in composition as an expletive, is like our *no, not*.
20. තො, to, *From*.
21. යං, yam, *Something, moreover*.
22. 23. භං, nam, තං, tam, Sometimes are used as negatives, and privatives, but generally mean, *that*.
24. කිං, kim, *What?*

### III. INDECLINABLES, of two syllables.

1. හන්ද, handa, *Therefore*.
2. කිර, kira, *And, also*.
3. ඵව, eva, *So*.
4. කීව, kīva, *How much*.
5. යාව, yāva, *Until*.
6. තාව, tāva, *Until*.
7. වත, vata, *Verily, truly*.
8. අත, ata, *So and so, thus, moreover, then, yet, wherefore, and also*, it is much used as an introduction to a new sentence and is often redundant.
9. අභ, aḥga, *A respectful term of address; again; a term of ridicule and reproach*.
10. ඉංග, imgha, *Therein, therefore*.
11. තග්ග, taggha, *And so, therefore, wherefore*.
12. ආඨ, āma, *Yes, indeed*.
13. නාම, nāma, *Also, moreover*.
14. භුත, nūna, *Verily, truly*.
15. පුන, puna, *Again, rapidly*.
16. පන, pana, *Also, likewise*.
17. අහ, aha, *An interjection of calling*.
18. සහ, saha, *With*.
19. මුසා, musā, *False, falsely*.
20. සක්ක, sakkā, *Ability, power, like our can*.
21. ලබ්බ, labbhā, *Receiving, obtaining*.
22. හෙඤ්ඤ, hepphā, *Under, beneath*.

23. ඉරා, írá, *Distant, far off.*
24. දුරා, dúrá, *Distant, far off.*
25. දිවා, divá, *Day time.*
26. විනා, viná, *Without, unless, if not, except.*
27. ආණා, náná, *Various, different, manifold.*
28. අධා, addhá, *Rightly, truly, clearly, evidently, justly.*
29. මුඛා, muddhá, *Summit. But in composition generally means, in vain.*
30. මිච්ඡා, miccha, *False.*
31. ආවි, ávi, *Manifest, in sight.*
32. සක්ඛි, sakkhi, *Before, in presence of.*
33. සට්ඨි, sacchi, *Before the eyes, in sight.*
34. සඬි, saḍi, *Wholly, altogether.*
35. බහි, bahi, *Out, forth, not in.*
36. යදි, yadi, *Now, then, if.*
37. ඉති, iti, *So, thus, in this manner, that is to say.*
38. කිත්ථි, kitti, *Manifest, in sight of.*
39. අත්ථි, atthi, *Having.*
40. සවත්ථි, svatthi, *Hail, peace be with you!*
41. සොත්ථි, sotthi, *Health.*
42. කලු, khalu, *Indeed, verily, truly.*
43. භාණු, nanu, *Is an expression used in stating a question in an argument; as, භාණු, nanu, is it not?*
44. කිමු, kimu, *What? what then?*
45. යග්ගෙ, yagghe, *Then, therefore, (interrogatively)*
46. සථෙ, sace, *If.*
47. හත්ථෙ, have, *Indeed, verily, truly.*
48. සුථෙ, suve, *Tomorrow.*
49. අභෙ, are, *An interjection of calling, used to animals.*
50. පුභෙ, pure, *In the beginning.*
51. භාමො, namo, *A respectful term of address.*
52. තිරො, tiro, *Across, cross wise.*
53. අධො, adho, *Down, low, below.*
54. අනො, ato, *Afterwards.*



55. අභො, aho, *A respectful term of address, an exclamation of wonder or surprise.*

56. රභො, raho, *Secretly.*

57. භීය්‍ය, bhiyyo, *Abundant, abounding.*

58. භීඤ්‍ය, biyyo, *Yesterday.*

59. අන්තරා, anto, *Between, among, betwixt, within.*

60. පාතො, páto, *Day break, very early in the morning.*

61. සුදං, sudam, *An expletive.*

62. කල්ලං, kallam, *Dexterity, health, good.*

63. ඵඤ්ඤං, evam, *Thus, in this manner, so.*

64. ධුචං, dhuvam, *Every.*

65. 66. අලං, alam, හලං, hālam, *Enough, sufficient.*

67. සයං, sayam, *Expresses possession.*

68. සායං, sáyam, *Evening.*

69. සමං, samam, *Likeness.*

70. සාමං, sāmam, *About, round about.*

71. කාමං, kāmam, *Truly, verily.*

72. පාරං, páram, *Opposite, on the other side.*

73. ඔරං, oram, *On the other side.*

74. චිරං, ciram, *Long time.*

75. භූරං, *The other world. a future state.*

76. අහං, aham, *Day time.*

77. සහං, saham, *Forbearance.*

78. උචං, uccam, *Exalted, eminent, excellent.*

79. භීචං, nīcam, *Debased, low, mean.*

80. සක්ඛං, sakkim, *At once.*

81. සඬං, saddhim, *With, together.*

### III. INDECLINABLES, of three syllables,

1. අථවා, āthavā, *Or.*

2. අන්තරා, antará, *Between.*

3. ආරාකා, ārakā, *Distinct, far*

4. බාහිරා, bāhirá, *Out, outside.*

5. යාවතා, yāvatā, *So much, about that.*

6. භාවිතා, távatá, *About, about that, so much.*
7. 8. සමන්තා, samantá, සාමන්තා, sámantá, *Round, about.*
9. ආමන්තා, ámantá, *An interjection.*
10. සමුඛා, sammukhá, *In the presence of (from ස with මුඛ face.)*
11. පරමුඛා, parammukhá, *Absent.*
12. 13. 14. චරාදි, caraḍi, තරාදි, tarāḍi, සමපති, sampati, *These three are expressions of consent; as, now, therefore.*
15. ආයති, áyati, *Future.*
16. උපරි, upari, *Above, upon.*
17. යාවාද, yávade, *Until then.*
18. තාවාද, távade, *Until this.*
19. තිරියා, tiriya, *Across, cross wise.*
20. සනිකා, sanikam, *Quickly, hastily.*
21. සසක්කා, sasakkam, *Quickly.*

#### 112. INDECLINABLES, of four syllables.

1. එතරෙහි, etarehi, *Now, this time.*
2. එතත්ථා, ettátthá, *About that, so much.*
3. කීතත්ථා, kittátthá, *How much?*
4. අනුඤ්ඤා, aññadatta, *Verily, truly.*
5. සෙය්‍යතිදා, seyyathidam, *How?*

#### 113. INDECLINABLES, of five and six syllables.

1. අප්පෙවනාම, appevanāma, *Therefore.*
2. භීසාමන්තාය, bhīsamattāya, *Abundantly, abounding.*

The above, and all other words, which have neither gender, number, nor case, are termed නිපාත, nipāta, *indeclinable particles*; as, උඬං රුක්කො, uccamrukkho, *m. a high tree*; උඬං ලතා, uccamlatā, *f. a high vine*; උඬං සරං, uccamsaram, *n. a high house*.

#### 114. රුක්කො, rukkhō, *A tree*, declined with උඬං.

Singular.

1. උඬං රුක්කො, uccam rukkhō.
2. රුක්කං, rukkhā.
3. රුක්කෙනා, rukkhena.

4. රුක්කයා, rukkhassa.
5. රුක්කසම, rukkhasmá.
6. රුක්කයා, rukkhassa.
7. රුක්කෙව, rukkhevá.
8. රුක්ක, rukkha.

So also are declined ලා and සර, without any change in the particle ලබ, but this is the only indeclinable particle which can be affixed to nouns in every case.

115. The indeclinable particles denoting *case*, විහත්ති, vihhak-ti; *self*, අත්තා, attá; *action*, ක්‍රියා, kriyá; *place*, දෙස, desa; *time*, කාලය or කාල; *side or quarter*, දිසා, disá, cannot be applied to nouns in all cases; but are subject to the restrictions mentioned below.

1. Particles denoting *Case*, can only precede nouns in the 7th case; අධි, adhi, and අන්තො, anto, are particles of this description.

2. Particles denoting *Self*, can only precede nouns in the 3rd and 6th cases; such a particle is සම, sayam.

3. Particles denoting *Action*, can only precede nouns in the 1st and 2nd cases; කොට, is a particle of this description.

4. Particles denoting *Place*, can only precede nouns in the 7th case; පරා, páram, is a particle of this description.

5. Particles denoting *Time*, can only precede nouns in the 1st and 2nd case; දිවා, divá, is such a particle.

6. Particles denoting a particular *region or quarter*, can only precede nouns in the seventh case; හෙත්ත, hepphá, is such a particle.

7. The particles ට and ට can only precede nouns in the first case.

8. The particle හා can only precede nouns in the 8th case.

116. Prepositions must be prefixed to some noun or verb, and cannot stand alone, but adverbs and other indeclinables may be used in an uncompound state; as, පහරො, paháro, #

*blow*, from ප and කර: පාරති, paṇarati, *he strikes*, from the same;—but පාඨ, sāca, *she and*, පොඨ, soca, *he and*; පාඨක ධා bhāsatiṃ කාරතිඨා, karotiṃ, *he speaks or he acts*: have the particle affixed.

117. Nouns, නාම, nāma, are of four classes, viz. such as are only of one gender; those of two genders; and those of three genders; and those of no gender, or indeclinables.

Nouns are so called, from the root නම, nama, which signifies *to bend*, because they are bent to various meanings.

End of the Indeclinable words.

## CHAPTER VI.

### ON THE FORMATION OF COMPOUND WORDS,

CALLED සමාස, samāsa.

118. *Of the first species of compounds*, called කමධාරො, kammadhāro.

Compounds of the first species are for the most part formed of nouns substantives, preceded by their adjectives; these latter having their terminations suppressed, and the substantives alone being inflected; as, instead of මහානාම සෝචොඨ, mahāntoca sōviroca, is written මහවිරො, mahāviro.

Nouns compounded in this manner are called සමානාධිකරණො, samānādhikarano, from the noun substantive and noun adjective being both in the same case, and සමාසානාමො, samāsantanāma, because the final word is a compound term.

In the three species of compounds, distinguished by the names කමධාරො, kammadhāro; ධ්වනො, dhvano; පුරුෂො, puruṣa, the final term only is susceptible of a variation of gender. The species of compounds called බහුබ්භි, bahubhī, are epithets, and consequently subject to change of gender, like common adjectives;—

රත්තප්පි, rattappi, *a woman who wears red cloth*, instead of රත්තප්පි, rattáppí, the noun in the compound form being preceded by the adjective in an uninflected state;—also, මහා සධා, mahásaddhá, instead of මහන්තිසධා, mahantísaddhá, *a very faithful woman*; නිලුප්පල, niluppalam, instead of නිලුප්පල, nīlam-uppalam.

The thing to which another is likened is often put in a compound of this species; as, සත්තිසාමා, satthiśāmā, *a woman resembling a sword*, instead of සත්තිව්වසාමා: satthiivāsāmā; මුඛචන්දො, mukhacando, *a man with a face like the moon*, instead of මුඛචන්දො, mukhameva cando.

The adjective generally precedes its substantive in compounds of this species; but in some cases it may either precede or follow; as, මහත්ත භුතා, khattiya bhūto, or භුතමහත්තියො, bhūtakhattiyo, *one who was a king or khattiya*.

In compounds of this species, an indeclinable word is sometimes placed before the substantive; as, අසුරො, asuro, *not a deity*, from අ and සුර;—also, අනස්ස, anassa, *not a horse*, from අන, substituted for අ privative, and අස්ස, assa, *a horse*;—අපුනකෙය්‍ය, apunageyya, *not a verse*, from අ, පුන and කෙය්‍ය.

When a numeral precedes in a compound of this species it is termed දිගු, digu;—for තයොලොකා, tayolokā, is written, තිලොකා, tilokam, *three worlds*, ත්‍රි being substituted for තයො, the nominative plural feminine; ලොකා, lokam, the neuter singular being substituted for ලොකා, the nominative plural feminine.

In this manner any other noun may be compounded with a crude numeral, the second term being made neuter.

119. *Of the second species of compounds, called තප්පරිසො, tappuriso.*

This species of compound is generally formed of two nouns the first of which was in any case but the nominative or vocative as in the following examples of each case.

In the second case:—Instead of ගාමංගතො, gāmaṅgato, *who is gone to the village*, is written ගාමගතො, gāmagato. But in the following passage the sign of the case must be retained, පසව්‍යාසිඨිතංගතො, passavāsippha gāmaṅgato, *See, Wāsiltha is gone to the village*, and so in other similar passages.

In the 3rd case:—Instead of රාජ්‍යහතො, rājāhato, *destroyed or put to death by the king*;—instead of සොණං ලෙය්‍යොකුපො, soṇeḥi leyyokūpo, *is written සොණ ලෙය්‍යොකුපො, soṇa leyyokūpo, a well (that is the water of it) licked or rather lapped, by a dog*;—instead of දධිනා උපසිත්තං භෝජනං, dadhinā upasittam bhojanam, *is written දධිභෝජනං, dadhibhojanam, food mixed with butter milk*.

Instead of අසිනාකලාහො, asinākalaho, *is written අසිකලහො, asikalaho, a war or strife with swords*.

In the fourth case:—Instead of බුද්ධස්ස දෙය්‍යං, buddhassadeyyam, *is written බුද්ධදෙය්‍යං, buddhadeyyam, what is fit or proper to be given to Buddha*.

The following compounds, being terms in grammar, preserve the sign of the fourth case in the first member, පරස්පදං, pa-rassapadam, *the voice for another; (the common active voice,)* අත්තපදං, attanopadam, *the voice for self; (the people, active voice.)*

In the fifth case:—Instead of චෝරස්මයං, corasmābayaṃ, *is written චෝරස්මයං, corabayaṃ, fear from a thief*;—so also, instead of බන්ධනාසංගතො, bandanasaṅgato, *is written බන්ධනාසංගතො, bandhanamutto, released from confinement*.

In the sixth case:—Instead of රාජ්‍යොපුත්තො, rājyoputto, *is written රාජ්‍යොපුත්තො, rājaputto, a king's son*.

In some instances the sign of the sixth case cannot be dropped. The following are examples of this exception.

බ්‍රහ්මණස්ස කණ්ඨාන්තං, brahmanassa kaṇḍhantā, *the Brahman's black teeth*;—රාජ්‍යොග්‍යාධ්‍යාධ්‍යං, rājyomāga-dhasādhanam, *the wealth of the king Māgadha*;—රාජ්‍යොග්‍යාධ්‍යාධ්‍යං

අසොච පුරිසොච, rañño assoca purisoca, *the king's horse and man*; but රඤ්ඤාගුරුපුත්තො, rañño guruputto, *the son of the king's tutor*, may be written in a compound form; as, රජ්ඤාගුරුපුත්තො, rājaguruputto.

In the seventh case:—Instead of රූපෙසඤ්ඤා, rūpesaññā, is written රූපසඤ්ඤා, rūpasaññā, *a mark in the person*. Certain expressions conveying reproach or contempt, drop the sign of the seventh case in the first member of the compound; as, instead of කුපෙමඤ්ඤා, kúpemaññā, is written කුපමඤ්ඤා, kúpamaññā, *a frog in a well*, a term applied to one of confined ideas, *ignorant of the world*;—instead of නගරෙකාකො, nagarekako, is written නගරකාකො, nagarakako, *a crow on a city*, applied to one who is always watching for an opportunity to obtain something.

The sign of the seventh case is preserved in the word අනෙච්චාසිකො, antevásiko, *a pupil*.

End of the තප්පරිස සමාස, tappurisa samāsa.

120. *Of the third species of compounds, called බහුව්චි, bahubhīji.*

Compounds of this species are epithets of other words, and consequently subject to the change of gender like adjectives; Example.

In the second case:—Instead of ආගතාසමනා (යංසො) ágatā samanā yamso, is written ආගතසමනො, ágatasamano, *a residence of Priests, a Viharo*.

In the third case:—Instead of ජිතානි ඉන්ද්‍රියානි යෙනසො, jítāni indriyāni yenaso, *he by whom his passions have been subdued*, is written ජිතෙන්ද්‍රියො, jítendriyo, *an epithet of Buddha*; ආහිතො අග්ගි යෙනසො, áhito aggiyenaso, *he by whom fire is offered in worship*, is written ආහිතග්ගි, áhitaggi, *an epithet of a Brahma*, which may, also optionally, be written ආග්ගිහිතො, ággyáhito:—instead of ජිනනාරුක්ඛො යෙනසො, chinnarukkho yenaso, *that by which a tree has been felled*, is written ජිනනාරුක්ඛො, chinnarukkho, *an axe*.

In the fourth case:—Instead of දිනනසුංකො යසසො, *dinno sumko yassaso*, *he to whom tribute is given*, is written දිනනසුංකො, *dinnasumko*, *a king*.

In the fifth case:—Instead of නිග්ගතාජනා යසසො, *niggatájana yasmáso*, *that from which people go out*, is written නිග්ගත ජනො, *niggatajano*, *a village*.

In the sixth case:—Instead of දසබලාති යසසො, *dasabala ni yassaso*, *he whose is the strength of ten*, is written දසබලො, *dasabalo*, *an epithet of Buddho*; instead of නත්ති සමො යසසො, *natthi samo yassa so*, *he whose equal there is not*, is written අසමො, *asamo*, *an epithet of Buddho*; instead of පඤ්ඤා චායා යසසො, *paññá jivhá yassa so*, *he whose tongue is broad*, is written පඤ්ඤාචේවහො, *paññájivehá*, *an epithet of Buddho, who can widen or lengthen his tongue at pleasure*; instead of මහාපඤ්ඤා යසසො, *ma antipaññá yassaso*, *he whose wisdom is great*, is written මහපඤ්ඤො, *mahapañño*, *an epithet of Buddho*; instead of විසාලං ඉක්ඛියසසො, *visálam akkhiyassaso*, *he whose eyes are broad*, is written විසාලකො, *visálakkho*;—so also පටිට්ඨකධර්මො, *paccakkhadhammá*, *a truly righteous one*.

Instead of සොභාසාගන්ධො යසසො, *sobhano gandho yassaso*, *that whose smell is agreeable*, is written සුගන්ධි, *sugandhi*, *well scented*; instead of බහුවා කන්තිංකො යසසො, *bahavo kantiyo yassaso*, *that which has many rays*, is written බහුකන්තිකො, *bahukantiko*, *the Sun*; instead of බහුවා නාදියො යසසො, *bahavo nadiyo yassaso*, *that which receives many streams*, is written බහුනාදිකො, *bahunadiko*, *the Ocean*; instead of බහුවා කර්තාරො යසසො, *bahavo kattáro yassaso*, *that which has many makers*, is written බහුකත්තුකො, *bahukattuko*, *and* being affixed to the last member of the compound.

In the seventh case:—Instead of මත්තබහවො මාතො යසසො, *mattá bahavo mátaḥḥá yasmimam*, *that wherein many elephants are*, is written මත්තබහුමාතො, *mattabahumátaḥḥam*, *a forest*.

Instead of සුවරණයවිචල්ලො යසසො, *suvannaṣa-viyavanno yassaso*, *he whose colour is like gold*, is written සු



වර්ණවර්ණ, *suvarnavanno, golden, an epithet of Buddha.*  
This species of compound is termed සමානාධිකර, *samānādhikāra* (or තුලාධිකරණ බහුවිධී, *tulyādhikarāṇa bahubbhīhi*).

Instead of වජිරමානිමිත්තයා, *vajiramāṇimhi yassa*, *he in whose hand is the thunderbolt*, is written වජිරපානී, *vajirapāṇi, an epithet of Sakra.*

Instead of මුසලි ලොමානි යසා, *urasi lomāṇi yassa*, *he on whose breast there is hair*, is written මුසලොමො, *urasi-lomo, hairy breasted.* In this example, observe, that the sign of the seventh case is retained in the compound;—when the case is retained, the compound is termed අත්පත, *atpata*.

Instead of සහජෙනුත්තරො වත්ත කෙසො, *sahajetunāyo vattaseso, he who possesses a cause of good*, is written සහෙනුකො, *sahetuko.*

This species of compound is called පඨමාන්ත, *papamānta*, because the last term යො is in the nominative.

Instead of සත්තවාසස්ථානෙ, *sattavā apphavā yete*, *those which are either eight or nine*, is written සත්පඨ, *sattappha, months.*

Instead of දකුණුපසු ප්‍රධාන දිශාං අන්තරාලො, *dakkhinassāca pubbasāca disāyam antarālamā*, *the point of the compass between the South and the East*, is written දකුණුපසු, *dakkhinapubbā, South East.*

End of the බහුවිධී, *bahubbhīhi*.

121. *Of the fourth species of compounds, called වාදො, dwando.*

When two or more words come together, each in the same case, and which, in the usual mode of construction, would be separated by a conjunction equivalent to *and*; they may be formed into a compound of this species.

There are two modes of forming compounds of this species;—in the first mode, the compound is considered as *many*; and the last word is therefore put in the plural number;—and in the second mode, the aggregate is as *one*; and the last member, is

consequently, put in the singular number and neuter gender. This last species is called එකත. ආදාසකතා, ekattam na pumsakattam:—*neuters of the same kind*.

Ex. Instead of චන්ද්‍රයා සූර්යා, candocā suriyocā, *the Sun and the Moon*, is written චන්ද්‍ර සූරියා, canda suriyā;—so also නරනාරියා, naranāriyo, *a man a woman*; and අක්කරපදය, akkharapadāni, *a letter and a word*. The above are compounds formed according to the first mode.

Instead of චක්ඛු සොතෙ, cakkhuñca sotāñca, *the eye and the ear*, is written චක්ඛුසොතා, cakkhusotā;—so also ගීතවදනං, gītavāditam, *singing and music*; and instead of යුගලනල, yugalañca naḍḍalañca, is written යුගනල, yuganaḍḍa-lam, *a yoke and plough*.

Instead of හත්ති ආසොක, haṭṭhica assoca, *an elephant and a horse*, is written හත්තිසා, haṭṭhassam;—instead of අසි ච චක්‍ර, asica cammañca, *a sword and a shield*, is written අසිචක්‍ර, asiccammam;—instead of වසංකර මකසංකර, vamsāca makasāca, *gadflies, and gnats*, is written වසංකර, vamsamakasa-m;—instead of කාකා උලුකා, kākāca ulukāca, *crows and owls*, is written කාකුලුකා, kākolukam;—instead of නාම රූප, nāmañca rūpañca, *the mind and the body*, is written නාමරූප, nāmarūpam.

These are compounds formed according to the second mode the first is an example of the union of words signifying *different members of the body*, අවයවො avayavo; the second of *musical terms*, තුරියං, turīyam; the third of terms signifying *substances intimately connected*, යොගො, yogga; the fourth of terms signifying *component parts of an army and military weapons*, සෙනාගා, senaḡam; the fifth of *small animals, worms, insects, and the like*, බුද්ධජාතුකා, buddajantuko; the sixth of *different animals which are natural enemies*, විවිධවිරුධ, vividhavirud-dha; the seventh of *such things as are different in their natures*, විසමාකා, visabhāgo.

122. The following are further examples of the formation of compounds according to the second mode.

123. *Words of different genders, විනාශිත, bhinnaliṅgam :—*  
 Instead of ඉත්ථිපුමාව, itthica pumāca, is written ඉත්ථිපුම.,  
 itthipumam, a woman and a man; instead of දාසිවදාසාව,  
 dāsica dāsoca, is written දාසිදාස., dāsiddāsam, a female slave and  
 a male slave; instead of පත්තචරං, pattoca cīvaraṇica,  
 is written පත්තචරං, pattacīvaram, a bowl, and a priest's gar-  
 ment; instead of ගංගාව සොණාව, gaṅḡāca sonoca, the rivers  
 ganga and sonu, is written ගංගසොණං, gaṅḡasasonam.

*Numerals, සංඛ්‍යා, samkyā.*

Instead of තිකච්ඡතකච්ඡ, tikañca catukkañca, three and  
 four, is written තිකච්ඡතක., tikacattukkam.

*Persons of different professions, සිප්පි, sippī.*

Instead of වෙණාරචරචකාරො, venoca ratakāroca, a  
 basket maker, and a couch maker, is written වෙණාරචකාර., ve-  
 narathakāram.

*Persons engaged in hunting, උද්දකො, ūddako, or catching  
 game.*

Instead of සාකුන්තිකොච මාගවිකොච, sākuntikoca māga-  
 vikoca, a bird catcher, and a deer catcher, is written සාකුන්ති  
 කමාගවික., sākuntikamāgavikam.

*Inanimate things, අප්පානි, appāni.*

Instead of අරොච සත්ථි, āroca satthica, axol and knife, is  
 written අරසත්ථි, ārasatthi.

*Things used by Brahmans who are fellow students.*

Instead of කථිච්ඡතලාව, kapphañca kaṭāpañca, a staff,  
 and the crest of a peacock, is written කථිකතලං, kapphakaṭāpam,

*Trees, Shrubs, &c, රුක්ඛො, rukkhō.*

Instead of ධාවොච ඛදිරොච, dhavoca khadiroca, is written  
 ධවඛදිරං, dhavakhadiram, and may also be written ධවකදිරං,  
 dhavakadirā.

*Grasses, තිණ, tinam.*

Instead of මුඤ්ජොච බබ්බජොච, muñjoca babbajoca, two species  
 of grass, called in Singhalese, මුදුතනා, mudutana, and බබ්බජන

න, habustana, is written මුජ්ඣබ්බජං, muñjababbajam, which may also be written මුජ්ඣබ්බජ, muñjababbajā.

*Beasts, පසු, pasu,*

Instead of අජොච ඵලොච, ajoca elajoca, *a goat and a sheep*, is written අජථකං, ajatākam, or optionally අජථකා, ajatākā.

*Valuable articles, ධනං, dhanam,*

Instead of හිරිසෙසුසුචි සුචිණ්ණං, hiraññoca suvanno-  
ca, *gold ore and gold*, is written, either හිරිසෙසුසු සුචිණ්ණං, hi-  
raññā suvannam, or හිරිසෙසුසු සුචණ්ණං, hiraññā suvannā.

*Grains, ධාන්යං, dhaññam.*

Instead of සාලිචයොච, sālica yavoca, *rice and barley*, is written, either සාලිචයං, sāliyavam, or සාලිචයා, sāliyavā,

*Countries, ජනපදං, janapadam.*

Instead of කාසිච කොසලොච, kāsica kosaloca, *Kāsi and Kosol*, is written, either කාසිකොසලං, kāsikosalam, or කාසි  
කොසලා, kāsikosalā.

*Abstract qualities, of opposite significations, භිරොධි විරොධි  
අද්ධං, nicca virodhī addabham.*

Instead of කුසලං අකුසලං, kusalañca akusalañca, *virtue  
and vice*, is written, either කුසලාකුසලං, kusalākusalam, or කුස-  
ලාකුසලා, kusalākusalā.

*Birds, සකුණං, sakunno.*

Instead of බකොච බලාකොච, bakoca balākāca, *a stork and  
a small crane*, is written, either බකබලාකං, bakabalākam, or  
බකබලාකා, bakabalākā.

*Words denoting any thing produced from milk, ව්‍යාඤ්ඤං,  
vyāññanam.*

Instead of දඬිච ගතච, daḍḍica ghatañca, *sour curds, and oiled  
butter*, is written දඬිගතං, daḍḍighatam, or දඬිගතා, daḍḍigha-  
tāni,

*Cardinal points or regions, දිසා, disā.*

Instead of පුබ්බං අපරං, pubbañca aparañca, *East and West*,  
is written, either පුබ්බාපරං, pubbāparam, or පුබ්බාපරා, pubbā-  
parā.

*End of the 4th species of compounds, called ධ්වංශො, dhwando,*

124. *Of the fifth species of compounds, called අව්‍යයිභාවො, avyayibhāvo.*

A compound of this species has a preposition or other indeclinable word for its first member, and a noun for its last, terminating in the sign of the neuter gender; and it is for the most part indeclinable.

Thus from අධි, *adhi, over, or upon, or toward*, and ඉත්ථි, *itthi, a female*, is formed the compound අධිත්ථි, *adhittithi*, in a neuter form\*

If the last member of the compound end in any letter but ආ, the cases are invariably suppressed; and if it end in a long vowel, that vowel is made short.

Instead of නගරස්ස සමීපං, *nagarassa samīpaṃ, near to a city*, is written උපනගරං, *upanagaram*, in which example, the last term ending in ආ is changed into ආ.

When the sense will admit of it, the last term ending in ආ may optionally assume also the sign of the seventh case singular; as, උපනගරෙ, *upanagare by or near the city*.

Instead of අහංවා මක්ඛිකානං, *abhāvo makkhikānaṃ, without flies*, is written නිමක්ඛිකං, *nimmakkhikam*, from නි, *without*, and මක්ඛිකං, *makkhikam, a fly*.

Instead of අනුප්පබ්බො ථේරානං, *anupubbo therānaṃ, an order or succession of Priests*, is written අනුප්පතරං, *anuteraṃ, Priests in succession*.

The preceding are instances in which a preposition is the first term of the compound;—in the following instances, the first term is sometimes a preposition and sometimes an indeclinable of a different species,

Instead of අනාතිකකමසත්ති, *anatikkammasattim, not ex-*

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\* It is the opinion of some that the first member of a compound of this species, stands in the place of the sign of the case in the last member, and that the preposition අධි, *adhi*, in this example has the effect of the seventh case.

ceeding one's strength, is written යථාසත්ති, *yathāsattim*, according to one's ability, to the utmost of one's power.

Instead of යෙහෙර්ඤ්ඤ, *yeyeburññā*, those who are old, is written යථාබුර්ඤ්ඤ, *yathāburññham*.

Instead of යත්තකොපරිච්ඡේද, *yattako paricchedo* jīvassa, to the end of one's existence, is written යාවජීව, *yāvajīvam*.

Instead of ආපඬකාඛ්ඤ්ඤ, *āpabbatākkhettaṃ*, a paddy field as far as to the mountain, is written ආපඬත, *āpabbatam*.

Instead of ආජලන්තාසිත, *ājalantāsitaṃ*, cold as far as the end of the water, is written ආජලන්ත, *ājalantam*. But instead of උත්තමොච්ඡ, *uttamovīro*, an eminently persevering or strenuous person, is written පච්ච, *pavīro*, a compound of the කමධාර, *kammadhāro*, species, and not පච්ච, *pavīram*.

And also, instead of විසිඬොධමො, *visippho dhammo*, excellent law or religion, is written අභිධමො, *abhidhammo*, and not අභිධම, *abhidhammam*.

Instead of කුච්ඡිත.අනන්ත, *kucchitaṃ annam*, despicable food, is written කඳනන්ත, *kadannam*.

Instead of අපකංලවත, *appakamlavanam*, bad salt, insufficient in strength, is written කාලවත, *kālavanam*; කා being substituted for කු, *bad*.

Instead of කුච්ඡිතොපුරිසො, *kucchitopuriso*, a despicable man, is written, either කාපුරිසො, *kāpuriso*, or, කුපුරිසො, *kupuriso*; but the last term of the compound does not terminate in the sign of the neuter gender, and is declinable, like compounds of the කමධාර, *kammadhāro*, species.

So likewise, instead of නසුරො, *nasuro*, not a deity, is written අසුරො, *asuro*, a Titan, &c.

125. In the species of compounds, called අව්‍යයික, *avyayibhāvo*, the first term is the principal one; in that called තප්පුරිසො, *tappuriso*, the last term is the principal one; in that called කමධාරො, *kammadhāro*, both terms are equal in importance:

So also in that called බහුබ්බි, dwando;—in that called බහුබ්බි, bahubbhii, another term is the principal one.

End of the සමාසානුකූල, samásakanūḷ, or *Chapter on the formation of compound words.*

## CHAPTER VII.

### 126. ON THE FORMATION OF DERIVATIVE WORDS.

The present chapter treats of the derivation of one species of words from another; as, adjectives from substantives; and the contrary &c. by means of certain affixes and occasional modifications of the primitive words:—*This part of grammar is called තද්ධිත, taddhitam.*

In forming derivatives by වුද්ධි, vuddhi, *augmentation*, the first vowel of the primitive words is, in the derivative, changed; if *අ* into *ආ*, if *ඉ* into *ඊ*, if *උ* into *ඌ*.

Instead of වසිඨස්ස පුත්ත, visipphassa puttō, *the son of Vasiṭṭha*, is written වාසිඨො, vāsippḥo; instead of වසිඨස්ස ඩිත්ත, vāsippḥassadhīta, *the daughter of Vasiṭṭha*, is written වාසිඨ, vāsippḥi; instead of වාසිඨස්ස අපඤ්ච, vāsippḥassa apaccam, *the offspring of Vasiṭṭha*, is written වාසිඨ, vāsippḥam.

Instead of කච්චස්ස අපඤ්ච, kaccassa appaccam, *the offspring of Kaccāha*, is written කච්චායො, kaccāyano, or කච්චානො, kaccāno, by means of the augments ආයො, āyana, and ආනො, āna. This could not be written කච්ච, kaccā, because the augmentation by වුද්ධි, vuddhi, does not take place when the final letter is doubled. These augments are termed ආයො, āyana, and ආනො, āna; the letter ආ, being prefixed to signify that the primitive must be augmented.

Instead of වීනායො අපඤ්ච, vinatāya apaccam, *the offspring of Vinatā*, is written වේනායො, venateyyo, or වේනො, venano.

විනේය, vināteyyo; the affix ~~භය~~, neyyo, or භය, eyya, that is භය, with or without augmentation, being subjoined to the primitive.

භය, neyya, and භය, eya, that is, භය, with and without augmentation, affixed to words, form derivatives signifying *propriety or fitness*; as, instead of දකඛිණදීපසං යසසො, dakkhinādī, ate-yassaso, *he to whom a gift is presented*, is written දකඛිණභය, dakkhineyyo, *a person meriting a gift*.

නි, ni, that is ඉ, with augmentation of the first vowel of the primitive, in all cases, except when preceding a compound consonant, forms *patronymics*; as, දකඛි, dakkhi, *the son of Dakkha*.

නික, Nika, that is ඉක, ika, with augmentation of the first vowel of the primitive, with the same exception, forms *patronymics*; as, instead of සක්‍යපුත්තස්ස අපථි, sakyaputtas-a-apaccam, *an offspring or descendant of Sakya*, is written සක්‍යපුත්තික, sākyaputtiko.

බ, ba, which is afterwards doubled, forms *patronymics*; as, මඩ්භ, maṇḍabba, මාතුබ, bhātubbo, *the son of Mando*.

නව, nava, that is අව, ava, with augmentation, forms *patronymics*; as, instead of මනුභ්‍යො අපථි, manuno apaccam, *the offspring of Manu*, is written මානව, mānava.

නෙර, nera, that is ඵර, era, with augmentation, forms *patronymics*; as, instead of සමනස්ස පුත්තො, samanassa putto, *the offspring or pupil of a Samana or Priest of Buddho*, is written සාමනෙර, sāmanero.

නික, Nika, that is ඉක, ika; with augmentation, but occasionally without, is applied in a very extensive application, in forming adjectives, as will be seen in the following examples; as, instead of ග්‍රාහන සංසාරි, gṛahana saṁsāpṭho *mixed with clarified butter*, is written ග්‍රාහික, ghātiko; instead of උම්පෙන තරාඨි, uṭumpena taraṭṭi, *he (who) climbs or goes over a wall*, is written උම්පික, uṭumpiko, which may also



be written without augmentation, **උළුමිකො**, *ulumpiko*; instead of **සාහපෙතා රචකි**, *sahapema caratīti*, *he (who) rides in a chariot*, is written **චාපමිකො**, *śakapiko*, *a Charioteer*; instead of **සිසෙවහා මහකි**, *sisenavahatīti*, *he (who) carries on his head*, is written **සිසිකො**, *sīsiko*.

**චෞකො**, *eyyako*, and **කො**, *Naka*, or **ආකො**, *aka*, with augmentation, form adjectives; but are only affixed to nouns in the feminine gender; as, instead of **චම්පෑයමිකො**, *campāyamijāto*, *one born in Champā, (a city.)* is written **ච. චම්පෑයකො**, *campeyyako*; so also **බාරානසෙයකො**, *bārānaseyyako*, *one born in Bārānasi, (Benaris.)*

Instead of **කුසිනාරායා වසති**, *kusinārāyam vasatīti*, *he who resides in Kusinara, (a city.)* is written **කුසිනාරිකො**, *kosinārako*, *an inhabitant of Kusinara*. This affix is also applied to signify the inhabitant or a chief of a district or country; (**ජනපදො**, *janapadam*;) as, instead of **මගධෙවහසිවිකි**, *magadhevasatītivā tassissaravā*, is written **මාගධකො**, *māga-dhako*, *an inhabitant or chief of Magadha, (Bahar.)*

**අසාජාතියො**, *āsajātiyya*, is used in the formation of adjectives; as, instead of **අසාජාතියො විසිඬ්භො**, *āsajātiyā viṣḍbho*, *distinguished from the race of horses*, is written **අසාජාතියො**, *assa-jāniyyo*.

**ආග්ගි**, *āga*, is used in forming adjectives; as, instead of **ආග්ගිනිසාහො**, *aggantijinīsabham*, *that which ought to be accounted chief*, is written **ආග්ගිනිසාහො**, *aggantīham*, the affix being doubled.

**නිකො**, *nika*, is used as an affix, with the following words, which it converts into adjectives:—

**චුක්ඛො**, *chukkhiko*, *signifying reading or learning*, **ආච්ඡිකො**, *adhīto*; *action*, **ආකො**, *hato*; *assembling*, **සාමිධානො**, *samādhāno*; *appointing*, **නිගොකො**, *niyogo*; *art or science*; **සිප්පො**, *sippam*; *goods*, **භික්ඛො**, *bhikkhō*; *livelihood*, **ජිවිකො**, *jīvikam*; *destroying*, **හතො**, *hato*, *destruction*; as, instead of **ආභිධම්මාධිකි**, *abhidhammādhīti*, *he who reads or studies the Abhidhamma, or discourse addressed by*

*Buddho to the Devatas*, is written අබ්ධම්මිකො, *ābhidhammiko*, or without augmentation අභ්ධම්මිකො, *abhidhammiko*.

Instead of වචනා කතං කතං, *vacasā katan katanam*, a thing done by speaking, is written වාචසිකං, *vācasikam*; also a thing done by a man, මානසිකං, *mānasikam*.

Instead of සරීරෙ සන්ධිකො රෙදනො, *sarīre sannidhānā vedanā*, pains or sufferings collected or brought together in the body, is written සාරීරිකො, *sārīrikā*.

Instead of දොරෙහි රැඳුණො, *dwāreniyutto*, appointed to remain at the door, is written දොරිකො, *dorārikō*.

Instead of විනාශය සිදු වෙයි. *vināssa sippaṇṭi*, he whose science is that of the lute, is written වෙනිකො, *venikō*.

Instead of ගන්ධා අසා හඬනාහි, *gandho assa bhaṇṇanti*, he whose goods are perfumes, is written ගන්ධිකො, *gandhikō*.

Instead of මගෙ හඟවා ජීවත් වෙයි, *mage haṇṇatvā jīvatīti*, he who gets his livelihood by hunting, is written මාගිකො, *māgavikō*.

Instead of ජාලෙන හනනො, *jālena haṇṇo*, destroyed by a net, is written ජාලිකො, *jālikō*.

Instead of සුත්තනාභද්ධො, *suttenabaddho*, tied by a rope or cord, is written සුත්තිකො, *suttikō*.

Instead of වාමො අසා ආවුරාදො, *cāpo assa āvudhoti*, whose weapon is a bow, is written වාපිකො, *cāpikō*.

Instead of වාතො අසා ආබාධො, *vāto assa ābādhoti*, whose disorder is wind, is written වාතිකො, *vātikō*.

Instead of බුද්ධ පසාදනො, *buddhepasanno*, pleased with Buddha, is written බුද්ධිකො, *buddhikō*.

Instead of වස්ත්රෙන කිතං හඬ, *vattena kitam bhaṇṇam*, goods bought with a cloth, is written වත්තිකො, *vattihikam*.

Instead of කුම්භොස්සපරිමාණො, *kumhoassaparimāṇam tamarahati tesamāsivā*, whose size is that of a Kumha, or whose worth is equivalent to that of a Kumha or a heap of Kumhas, (must,) is written කුම්භිකො, *kumbhikō*.

Instead of අක්කහින දිව්වති, akkhena dibbatti, *he who plays with dice*, is written අක්කහික, akkhiko, *a gambler*.

Instead of මගධෙහිසතිජනාභිවා, magadheva sati jātativā, *he who resides or is born in Magadha, (Bahar,)* is written මාගධික, māgadhiko.

ඤ, na, that is ආ, a, with augmentation, is used as an affix, and forms adjectives with words signifying *colouring or dying*; as, instead of කසාවෙනරත්තං, kasāvenarattam, *died or stained with turmeric*, is written කසාව, kāsavam; so also, නිලං, nīlam, and පිතං, pītam, *blue coloured and yellow coloured*.

Instead of මහිසසා ඉදං, mahisassa idam, *this belongs to a buffalo*, is written මාහස, māhisam.

So also, the compound රාජපොරිසං, rājaporisam, *king's suit*, the last member having its first vowel augmented.

Instead of මගධාගතො හත්තකො තස්සියරොජනා අස්ස භිවාසොතිවා, magadhāgato tattrajāto tassissaroso assanivāsativā, *one come from Magadha, one born there, its ruler, or one of its inhabitants*, is written මාගධා, māgadhō.

Instead of කත්තිකාදිනි යුතො, kattikādhīyutto, *appertaining to the constellation*, කත්තික, kattika, is written කත්තිකො, kattiko, *the month of November*; the first vowel not being augmented, because it precedes a double letter.

Instead of බුද්ධා අස්ස දෙවතාති, buddhō assa devatāti, *Buddho is this man's deity*, is written බුද්ධා, buddhō.

Instead of ව්‍යාකරණං අවෙඛ අධිසෙති, vyākaranam aveha adhīseti, is written, වෙය්‍යකරණං, veyyakarano, *a grammarian*.

Instead of සගරෙහි භිබ්බත්තො, sagarehi nibbhatto, is written සාගරො, sāgaro, *sea*.

ඉම, ima; ඉය, iya; කිය, kiya, are used as affixes in the formation of adjectives;—the two first express *production*, besides many other meanings; as, instead of පඤ්ඤාජාතො, paññājāto, *born last*, is written පඤ්ඤිමො, paññachimo.

Instead of මනුස්සජාතියාජාතො, manussajātīyājāto, *born*

in the human race; (that is of the human race,) is written මනුෂ්‍ය ජතියො, manussajātiyo, a human being.

Instead of අපරාන්තරා, ante-niyutto, last joined or yoked, is written, either අපරාන්තරො, antimo, or අපරාන්තරො, antimo, the last of a series.

So also අන්ධකියො, andhakiyo, inhabitant of Andhaka.

Instead of පුත්තො අයා අත්ථි, puttassa attthi, he who has a son, is written පුත්තියො, puttimo, or පුත්තියො, puttiyo, a father or parent.

So also කප්පියො, kappiyo.

නි, niya, or ජි, iya, that is ජි, iya, with and without augmentation, form adjectives, which signify what is agreeable or fit; as, instead of බන්ධනාසංඛ්‍යා, bandhanaessaphānam, a cause for binding, is written බන්ධනීයො, bandhanīyam, fit for binding or fit to be bound.

Instead of චංකමානාසහිතො, cāṃkamanassahitam, agreeable for walking, is written චංකමානීයො, cāṃkamanīyam.

ආර්, āru, is used in forming adjectives, attributive of possession, and generally imply an excess or abundance of the quality expressed by the noun to which it is subjoined; as, instead of අභිජ්ඣාබහුලො, abhijjābāhulo, he who abounds in covetousness, is written අභිජ්ඣාබු, abhijjābū, covetous &c.

### Formation of the degrees of comparison and intensity of adjectives.

The affixes which serve to form the degrees of comparison and intensity of adjectives, are තර, tara, තම, tama, ඉසිකා, issika, ඉය, iya, ඉප්පා, ippha; as, instead of අයමෙතො අයමෙතො පාපොති, ayametesam atisayena pāpoti, this is the most sinful of these (persons,) is written පාපතරො, pāpataro, පාපතමො, pāpatamo, පාපිසිකො, pāpissiko, පාපියො, pāpiyo, පාපිප්පො, pāpippho.

All these affixes serve to exalt the intensity of the adjective to which they may be affixed; but it does not appear that

they can be distinguished into the two classes of "Comparative" and "Superlative."

In the following, and some other instances, the primitive adjective undergoes an anomalous change before the affixes *ඉයා*, *iyā*, and *ඉඨ*, *ippha*; as,

Primitive                      Substitute.

ද්වි, *vuddha*, ජ, *ja*, ජෙය්‍ය, *jeyyo*, ජෙඤ්ඤා, *jepphā*.

සසා, *pasattha*, ස, *sa*, සෙය්‍ය, *seyyo*, සෙඤ්ඤා, *sepphā*.

වි, *vī*, forms adjectives of profession; as, instead of මධ්‍යාත්ම, *medhā assa atthiti*, *he (who) has wisdom*, is written මධ්‍යවි, *medhāvī*, *wise*.

සි, *si*, affixed, forms likewise adjectives of possession; as, තප්පසි, *tapassi*, *an ascetic*; the last consonant being doubled.

ඉකා, *ika*, and ජි, *jī*, are used in forming adjectives; as, දන්තිකා, *danṭiko*, or දන්ති, *danṭi*, *a man bearing a staff*, (*Pilgrim.*)

වතු, *vantu*, affixed, forms adjectives of possession, which in the nominative change වතු, into ආ; as, ගුණාවතී, *gunavā*, *virtuous*, පාඨිකාවතී, *paññavā*, *wise*.

මතු, *mantu*, affixed forms adjectives of possession which likewise in the nominative change වතු, into ආ; as, සතිමා, *satimā*, *having a good memory*; භානුමා, *bānumā*, *having rays*. But when මතු, *mantu*, is subjoined to ආයු, *āyu*, the last vowel of that word is suppressed, and ඉඨ, introduced between the noun and the affix; as, ආයුඨ, *āyasmā*, *aged*, *venerable*.

ඤා, *na*, that is ඉ a, with augmentation, except where it is preceded by a double consonant, is an affix used in forming adjectives attributive of some quality; as, සද්ධා, *saddha*, *a believer*.

මයා, *maya*, affixed to words, denotes *the material of which any thing is made, or that of which it chiefly consists*; as, instead of සුවරකෝකාචකතං, *suvarṇanapakatam*, *made of gold*, is written සුවරකෝකමයං, *suvarṇnamayan*, or භවාචකමයං, *bhavānamayan*; so likewise මනෝමයං, *manomayan*, *like*

*thought, or consisting of thought, the final ශ of මො being changed into ඔ, for the facility of pronuuciation.*

The following affixes, termed සංක්‍යාපුරාණ, *sankyāpūraṇa*, are used in forming ordinals &c.

දිය, *tiya*; as, instead of දිනපුරාණ, *dinampūraṇa*, completed by two, is written ද්විතිය, *duṭṭiya*, *second*;—so likewise ත්‍රිතිය, *tatiya*, *third*.

ච, *tha*, ඩ, *pha*; as, චතුර්ථ, *catuttho*, *fourth*, the ච being preceded by ත; and ඡෂ්ඨ, *chappho*, *sixth*, the ඩ being doubled.

Instead of අඩවන චතුර්ථ, *aṛṭṭhena catuttho*, *half less than the fourth*, is written අඩුර්ථ, *aṛṭṭhārṭho*; instead of අඩවන ද්විතිය, *aṛṭṭhena duṭṭiya*, *half less than the second*, is written දිවර්ථ, *divārṭho*, or දියර්ථ, *diyarṭho*; instead of අඩවන ත්‍රිතිය, *aṛṭṭhenatatiya*, *half less than the third*, is written අඩුත්‍රිතිය, *aṛṭṭhatiya*.

ම, *ma*, masculine, පඤ්ඤා, *paññeṇa*; feminine, පඤ්ඤා, *paññeṇa*, *fifth*, සිත පඤ්ඤාපුරාණ, *paññeṇampūraṇī*.

Instead of ඒකාදස, *ekoca dasa*, after it has been compounded as a වන්දනාස, *dvanda samāsa*, is written එකාදස, *ekādaśa*, *eleven*; the final ශ of එක, *eka*, in the compound එකදස, *ekadāśa*, being made long.

So also වාදස, *tvādaśa*, *twelve*.

Instead of තිදස, *tidasa*, තෙ, being substituted for තී, and the ද of දස, *dasa*, changed into ර, is written තෙරස, *terasa*, *thirteen*.

Instead of චතුර්දස, *catuddasa*, *fourteen*, is sometimes written චුදස, *cuddasa*; the තු of චතු, *catu*, being suppressed and චු substituted for ච.

Instead of ජදස, *chadasa*, *sixteen*, is written සොළස, *soḷasa*; ස, which afterwards becomes සො, being substituted for ජ and ද being changed into ල.

Instead of අභ්‍යාදස, *abhadāśa*, is written අභ්‍යාරස, *abphārasa*, the ශ of භ්‍ය being lengthened, and the ද changed into ර.

Instead of **වි**; **බ**, is substituted in the word **බවිසති**, *bāvisati*, *twenty-two*.

**ම**, *ma*, is used as an affix to express the ordinal numbers; as, instead of **එකාදස නාමපුරකො**, *ekādasanūpāraṇo*, is written **එකාදසමො**, *ekādasamo*, *eleventh*.

**ඊ**, *i*, is used as an affix to express the ordinal numbers in the feminine gender; as, **එකාදසී**, *ekādasī*, *eleventh*.

**ද්වික**, is used as an affix after certain numerals; as, instead of **ද්වෙපරිමාණි අසෙති**, *dveparimāṇāni asseṭi*, *that (which) has two*, is written **දික**, *dwikam*.

So also **තික**, *tika*, *three*.

The affixes **කණි**, *kan*, and **ඤ**, that is, **ත** and **ඤ**, with augmentation, are used in forming collective nouns; as, instead of **මනුෂ්‍යානා සමුදයො**, *manuṣṣāṇaṃ samūho*, *a multitude of men*, is written **මානුෂ්‍යකො**, *mānuṣṣako*, or **මනුෂ්‍යො**, *mānuṣso*.

Instead of **වි** and **භි**, is written **වය**, *dwayam*, and **තය**, *ta-yam*, the final **භ** being changed into **ය**; *aya*.

**තා**, *tā*, is also used as an affix in forming collective nouns; as, **ගාමිකා**, *gāmatā*, *a multitude of villages*, **නාගරතා**, *nāgaratā*, *a multitude of cities*.

**භවත**, *kyatta*, and **තා**, *tā*, are used as affixes in the formation of abstract nouns, (**භාවානි**, *bhāvarta*); as, instead of **චන්ද්‍රස්‍ය භාවො**, *candassabhāvo*, *the nature of the Moon*, is written **චන්ද්‍රත**, *candattam*. So also **මනුෂ්‍යත**, *manuṣṣattam*, *man-kind*.

So also **දන්ට්‍ත**, *danṭittam*, *the nature of wood*.

So also **පාචතත**, *pācakattam*, *cooking*.

So also **නිලත**, *nilattam*, *blue (colour)*.

The first example is classed under the head of **භාව**, *bhāva*; the second, under that of **ජාති**, *jāti*; the third **දාභ**, *dabha*; the fourth **ක්‍රියා**, *kriyā*, the fifth **ගුණ**, *guna*.

The following are examples of abstract nouns formed by the affix **භව**, *nya*, that is **භ** with augmentation.

1. පඤ්ච, paññiccam, *learning*, from පඤ්චා, paññito.
2. කොසල්ල, kosallam, *cleverness, or purity*, from කුසලො, kusalo.
3. සාමන්ත, sāmāññam, *absence from passion*, from සමංකො, samano.
4. සොඤ්ඤ, sohaññam, *friendship*, from සුහදො, suhado.
5. පොරිය්ස, porissam, *manhood*, from පුරිසො, puriso.
6. නෙපකක, nepakkam, *skill*, from නිපකො, nipako.
7. සාරුප්ප, sārūppam, *appearance*, from සරුප්පො, sarūpo.
8. ඔසබ්බහ, osabbham, *the nature or action of a bull*, from උසහ, usabha.
9. ඔපමම, opamman, *the nature of an example*, from උපමා, upamā.

In the first of the preceding examples, the *භ* of the primitive is changed into *ච*, and that letter doubled; in the second, the final *ල* of the primitive is doubled;—in the third, the final *ක*, is changed into *ඤ*, and that letter is afterwards doubled;—in the fourth, the final *ද* is changed into *ඤ*, which is afterwards doubled; in all the rest the final letter is doubled, and in every instance it will be observed that the affix *භ* is suppressed.

Instead of *භවිසො භාචො*, isino bhavo, is written, by means of the same affix, *ආරිය්ස*, áriissam, *the nature of an Irshā*.

133. The affix *භා* is further used in forming the following abstract nouns.

මුද්දහ, mudatā, *softness*, from මුද්ද, mudu.

අරහතා, arahatā, *worth*, from අරහ, araha.

The affix *අත්තන*, attana, is also used in forming nouns expressive of a particular quality; as, පුත්ථුජ්ජානනකො, puthujjanattanam, *having unsubdued passions*, from පුත්ථුජ්ජ, puṭṭujjana.

Instead of *අකිංචනාමච*, akīṇānameva, is written, with the affix *කිං*, kiṇ, *ආකිංචනාම*, ākiṇcāññam, *the state of having nothing*.

Instead of *කුණ්ඩනියාපකම*, kuṇḍaniyāpaccam, is written *කොණ්ඩකුණ්ඩ*, koṇḍamūḍo, *the offspring of Kuṇḍali*; the *උ* of



ඉ being, in this instance, augmented before a double letter contrary to the general usage.

Instead of පාදයහිතං, *pādāyahitam*, pleasant to the foot, is written පාජ්, *pājjam*.

Instead of ධනාය සංවත්තනිකං, *dhanāya samvattanikam*, that which constitutes wealth, is written, ධනෙඤ්, *dhaññam*.

Instead of සසිංහො උමග්ගං, *satino sambhūtam*, possessed of understanding, is written සඬං, *saccam*.

Instead of දෙවො භව, *devo eva*, even a god, is written, with the affix තා, දෙවතා, *devatā*, a deity.

The affix ඌ, that is ඉ with argumentation, is used in forming derivatives; as,

වෙසමං, *vesamam*, unevenness, from වසම, *visama*.

ඉක්කමං, *ājġavam*, straitness, or උරහොගාඤ්ච, *ujanobhāvo*, from උරු, *uju*.

කං, *kan*, that is ක with augmentation, is also used in the formation of abstract substantives; as, මානුෂ්ණ්ණකං, *manuññākam*, delightfulness, from මනුෂ්ණ්ණ, *manuñña*.

ඌ ධා, is an affix used in the formation of derivative words; as, instead of ඵෙකෙනවිභාගෙනා, *ekenavibhāgena*, is written ඵකඌ, *ekadhā*, in one manner.

භො, so, affixed to words, signifies mode or manner; as, instead of පදවිභාගෙනා, *padavibhāgene*, is written පදභො, *padaso*, by steps.

ථා, *thā*, and ථතතා, *thattā*, are affixes, subjoined to pronouns and signify manner; as, instead of සබ්බෙතාපකාරෙනා, *sabbhe-napakārena*, in all ways, is written, සබ්ථා, *sabbathā*.

134. So also අනිත්තථතා, *aññathattā*, in another manner.

ථ, *tham*, is likewise affixed to pronouns; as, කථා, *kathā*, how, from ක substituted for කි, *kim*, what?

ඉති, *ittham*, thus; from ඉ substituted for ඉම, *ima*, the latter being joined to the ථ of the affix.

බහුතථ, *bahutttham*, much; from බහු, *bahu*.

ඒ, *i*, affixed to words, gives them the signification of භර, *har*,

kara, and *භූ*; as, instead of *අමලිංකරොති*, *amalinam malinam karoti*, is written *මලිංකරොති*, *malinī karoti*, viz. *සෙතං*, *setam*, *white*.

Instead of *අභස්මකරානං* *abhasmano bhasmanokaranam*, is written *භස්මිකරානං*, *bhasmīkaranam*, viz. *කභස්සං*, *kapphassa*, *offirewood*.

Instead of *අමලිංකො මලිංකො භවති*, *amalino malino bhavatīti*, is written *මලිංකී භවති*, *malinī bhavati*, viz. *සෙතං*, *seto*, *white*.

But this affix is not used in the instances *ඝට්ඨකරොති*, *ghaṭṭamkaroti*, *ඝට්ඨකරානං*, *ghaṭṭakāraṇam*, viz. *ඝට්ඨකරොති*, *ghaṭṭakkaroti*.

Neither in the instance *අමලිංකො මලිංකො ජයතෙ*, *amalino malino jāyate*.

End of the chapter of derivative words,

## CHAPTER VIII.

### CONJUGATION OF VERBS,

#### 135. ආධිපත, ākhyāta.

The first class, or conjugation of verbs, is distinguished by the name *භූවාදි*, *bhuvādi*; *භූ* being the first root of that class.

In many instances where the root ends in a vowel, that vowel is suppressed, in affixing the terminations; as, *අකි*, *aki*, *to mark*, *අකති*, *akati*, *he marks*.

136. The terminations of the present tense (*වත්තමානො*, *vattamāno*), are as follow:—

පරස්පද, parassapadam.		අත්තමානපද, attanopadam.	
Sing.	Plur.	Sing.	Plur.
1. සි	අහං	1. තෙ	අහො
2. සී	ථ	2. සෙ	වො
3. භි	ථ	3. ථ	මො

The tenses, *කාලො*, *kālo*, are eight in number; and each is distinguished by the denomination *විභක්ති*, *vibhatti*;—some of these parts, are included under the head of *අකිත*

ක්‍රියා, *atīta kriyā*, *past action*; වත්තමාන ක්‍රියා, *vattamāna kriyā*, *present action*; අනාගත ක්‍රියා, *anāgatakriyā*, *future action*.

The *present tense*, වත්තමාන, *vattamāna*, or පටිපාටන කාලො, *paccuppannakālo*, is used to denote *an act begun but not ended, or the time now passing*.

The *past tense*, අතීතකාලො, *atītakālo*, is used to denote *an act finished*.

The *future tense*, අනාගතකාලො, *anāgatakālo*, is used to denote *an act not yet commenced*.

The word which does not denote a substance, which cannot be used without the aid of a noun, expressed or implied, which requires a *agent*, or an *object*, is termed ක්‍රියා, *kriyā*.

The first six terminations of the *present tense*, are distinguished by the term පරස්පද, *parassapadam*, (denominated by Dr. Wilkins) "the proper form"; and so likewise they are distinguished throughout the eight tenses.

The first, second, and third persons singular and plural, of both the පරස්පද, *parassapadam*, *proper form*, and අත්තනොපද, *attanopadam*, *common form*, throughout the eight tenses, are distinguished by the terms පඤ්චමා, *paphamo*, *first*; මජ්ඣමා, *majjhimo*, *middle*; උත්තමා, *uttamo*, *last*.

137. The class of roots termed භුවාදි, *bhuvādi*, from භු being at the head of the list, insert the affix අ before the terminations of the වත්තමාන පඤ්චමා, *vattamāna pañcamī*, and භීයත්තනි, *hīyattani*, tenses.

The affix ය and other affixes, are inserted in like manner, respectively between the root, and the termination of verbs of the remaining seven conjugations.

Example:—from the root පච, *paca*, of the class භුවාදි, *bhuvādi*, ආනාමිදං පච්ඤ, *so, odanam pacati*, *he cooks rice*; භෙපචන්ති, *tepacanti*, *they cook*; ඔං පච්ඤ, *tvam pacasi*, *thou cookest*; ඔං භෙ පච්ඤ, *tumhe pacattha*, *ye cook*; අහං පචාමි, *aham pacāmi*, *I cook*; මයං පචාම, *mayam pacāma*, *we cook*.

The above are examples in the *common form*.

138. The following are in the *proper form*

සපාචෙන, *sopacate*, *he cooks*; තෙපාචෙන, *tepacante*, *they cook*; ඔපචෙ, *tvam pacase*, *thou cookest*; තුම්චෙ පච, *tumhe pacavhe*, *ye cook*; අහ පචෙ, *aham pace*, *I cook*; මය. පචාමෙ, *mayam pacámhe*, *we cook*:—the above are in the *active voice*, කත්තරි, *kattari*, or කත්තුකාරක, *kattrukárase*.

139. In the *passive voice*, කමි, *kammi*, and in what is called by Dr. Wilkins, the *substantive voice*, හාචෙ, *bhāve*, the affix *ය* is inserted between the root and the terminations of the proper active form; sometimes also the terminations of the common active form may be used, with the insertion of the same affix, in the formation of the passive voice.

Examples of the formation of the passive voice;—

තෙනෙතයා මයවා සො මද්දෙන පඬි ප්‍ඨාසවා, *tenatayá mayává so odano paccati paccatevā*, *by him or by thee or by me, that rice is cooking*.\*

තෙ පඬාන, *te paccante*, *they are cooking*; පඬෙ, *paccase*, *thou art cooking*; පඬාන, *paccavhe*, *ye are cooking*; පඬ, *pace*, *I am cooking*; (*being cooked*;) පඬාමෙ, *paccámhe*, *we are cooking*, (*being cooked*.)

Examples of the formation and use of the substantive voice;—

Intransitive verbs අකමක, *akammakam*, take this form; as, තෙනවාතයා වාමානා වා ඉයෙන, *tenavátayá vámayávā bhúyate*, *there is being, by him by thee or by me, i. e., you are, or are becoming*.

140. Verbs, ආචාරිකපඬා, *ákhyátapaccayá*, are of three kinds; කතු, *kattu*, කම, *kamma*, හාච, *bhāva*.

සකමක, *sakammaka*, and අකමකධා, *akammakadhā*, roots of active and neuter verbs, require, the former, *an agent*, and *an object*; and the second only *an agent*: but when it is not desired to express the object, the හාච, *bhāva*, or *substantive voice*, may be used with *an active verb*.

\* The affix *ය* is in the above instances, changed into *ච*.

Example of the හවුකාරක, bhāvākārake, so used ; ගෙහෙ දෙවදත්තෙන පඬුන, geḥe devadattena paccate, *there is cooking in the house by Devatatta.*

In some instances, neuter verbs, අකමමක, akammaka, become සකමමක, sakammaka, *verbs active*, by prefixing to them, a *preposition*, උපසංගා, upasaggo ; as, කාපසෙන රතො අභිභුය්ම, tāpasena rāgo abhibhūyate, *the ascetic subdues his passions.*

In all active verbs, an object is to be found, and by this means, active verbs are distinguished from others.

In neuter verbs on the contrary, the object is not to be found, and by this means they are known to be neuters ; as, in the words සොපට්ඨි, sopacati, *he cooks* ;—the verb පටි, paca, which expressed *cooking*, must have some object to act upon ; as, *food*.

But in the words සො භවති, so bhavati, *he is*, no object is to be discovered.

Active and neuter verbs are therefore known by putting the question කි, kim, *what ?* as to the question කිංතංති, kimtanti ; the answer in the former instance would be *food* ; and in the latter no answer could be returned.

End of observations on the වත්තමාන විභක්ති, vattamāna vibhakti.

141. The next tense is termed, පඨමි, pañcamī ; its terminations are as follow.

පරස්පද, parassapadam.		අත්තනාපද, attanopadam.	
Sing.	Plur.	Sing.	Plur.
1. ඉ	ඉන්ද	1. භ.	භන්ත.
2. භි	භි	2. සු	චන්තා
3. ට්ඨ	ට්ඨ	3. ට්ඨ	ආමසෙ

The පඨමි, pañcamī, answers to the *imperative mood*, and is used in *commanding, praying, and blessing*. Example ;—

පරස්පද, parassapadam.

Singular.

1. පටිඉ, paṇatu, *let him cook*,

2. පථ, paca, or පථාහි, pacáhi, *cook thou.*

3. පථාමි, pacámi, *let me cook.*

Plural.

1. පථන්තු, pacantu, *let them cook.*

2. පථථ, pacata, *cook ye.*

3. පථාම, pacáma, *let us cook.\**

අත්තනොපදං, attanopadam.

Singular.

1. පථකං, pacatam, *let him cook.*

2. පථස්සු, pacassu, *cook thou.*

3. පථෙ, pace, *let me cook.*

Plural.

1. පථන්තං, pacantam, *let them cook.*

2. පථාඤ්ඤා, pacavho, *cook ye.*

3. පථාමසං, pacámase, *let us cook.*

142. The terminations of the *passive voice*, කමමි, kammani, are the same as the last six; but between the root and the terminations is introduced the letter ඔ, which is afterward changed into උ; as,

Singular.

1. පථකං, paccatam, *let him, her, or it be cooked, &c. &c. &c.*

The terminations of the අත්තනොපදං, attanopadam, (*proper form*,) are likewise applied to verbs in the *substantive voice*; (භාද, bháva,) the affix ඔ being introduced between the root and those terminations; as,

Singular.

1. භුයතං, bhúyatam, *let there be being by him, &c.*

The above rules, for applying the terminations of *verbs in the passive*, (කමම, kamma,) and *substantive* (භාද, bháva,) *voice*, will like wise be found to answer all the other tenses.

\* In the second person singular ආ is substituted for the termination ඛි, and that when that termination is used, the vowel preceding it is made long. It is likewise made long before the terminations of the third person Singular and plural.

143. The පට්ඨාන, *sattamí*, is used in various acceptations, in many of which it answers to our *Potential mood, may, might, could, would, should, &c.* according to the context. The only acceptations, however, stated in the *Bálavatáro*, are අනුමතී, *anumati, consent or permission, answering to may, might, &c.* පරිකප්ප, *parikappo, wish or inclination, answering to would, should, ought, &c.*

The terminations of the පට්ඨාන, *sattamí*, are,

පරස්පද, *parassapadam.* අත්තපාද, *attanopadam.*

Sing.	Plur.	Sing.	Plur.
1. එය්	එය්	1. එථ	එථ
2. එය්හි	එය්හි	2. ඊථා	එය්හි
3. එය්හි	එය්හි	3. එය්	එය්හි

The above terminations are applied to roots of the conjugation භවදි, *bhúvádi*, as in the following example;—

පරස්පද, *parassá.*

Singular.

1. පචෙ, *pacé*, or පචෙය්, *paceyya*, *he may cook.*
2. පචෙය්හි, *paceyyási*, *thou mayest cook.*
3. පචෙය්හි, *paceyyámí*, *I may cook.*

Plural

1. පචෙහි, *paceyum*, *they may cook.*
2. පචෙය්හි, *paceyyátha*, *you may cook.*
3. පචෙය්හි, *paceyyáma*, *we may cook.*

අත්තපාද, *attano.*

Singular.

1. පචෙථ, *pacetha*, *he may cook.*
2. පචෙ.ථා, *pacatho*, *they may cook.*
3. පචෙය්, *paceyyam*, *I may cook.*

Plural.

1. පචෙථ, *paceram*, *they may cook.*
2. පචෙය්හි, *paceyyavhó*, *you may cook.*
3. පචෙය්හි, *paceyyámhe*, *we may cook.*

\* Note. That in the first person singular, the termination එ may be substituted for එය්, *eyya.*

144. The පරොක්ඛි, parokkhá, (answering to the second preterit in Dr. Wilkin's Grammar,) is used to express, *time past, indefinitely*, අපඤ්ඤා, apaccakkha atitekálo.

The terminations of this tense are as follow :—

පරස්ස, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. අ	උ	1. හි	භො
2. ඵ	හි	2. භො	භො
3. අ	හො	3. ඉ	භො

In affixing the root to these terminations, its first letter, with the inherent vowel, is doubled; as,

පරස්ස, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. පපථි, papaca.	පපථි, papacu.	පපථි, papacittha.	පපථි, papacimha.*
2. පපථි, papace.	පපථි, papacittha.	පපථි, papacimha.*	
3. පපථි, papaca.	පපථි, papacimha.*		

පරස්ස, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. පපථි, papacittha.	පපථි, papacire.	පපථි, papacire.	පපථි, papacire.
2. පපථි, papacittho.	පපථි, papacivho.	පපථි, papacivho.	පපථි, papacimhe.
3. පපථි, papaci.	පපථි, papacimhe.		

The term සබ්බාදාතො, sabbadhátuko, is applied to the terminations of the වත්තමානො, vattamáno; පටිථි, patitthi; සත්තමි, sattamí; and භිජ්ජන්ති, bhijjantí; but the terminations of the පරොක්ඛි, parokkhá, and all the other tenses, are termed අසබ්බාදාතො, asabbadhátuko.

145. The භිජ්ජන්ති, bhijjantí, (answering to the first preterit in Dr. Wilkin's Grammar,) denotes *time past, before any portion of the current day*.

The following are the terminations of this tense.

\* The augment ඉ is inserted in the second and third persons plural between the root and the termination.



පරස්, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. ආ	ඌ	1. ඔ	ඔථු.
2. ඔ	ඔ	2. ඔස	ඔහ.
3. ආ	ඔහා	3. ආ	ඔහාස

In applying the above terminations, as also, the terminations of the අජ්ජතනී, *ajjatani*, and කාලාතිපත්ති, *kālatipatti*, *tenses*, the letter ආ is sometimes prefixed to the root; as,

පරස්, parassa.	
Sing.	Plur.
1. අපච්ඡි, apacá.	අපච්ඡු, apacú.
2. අපච්ඡා, apaco.	අපච්ඡථ, apacattha.
3. අපච්ඡ, apaca.	අපච්ඡහා, apacamhá.

අත්තනො, attano.

Sing.	Plur.
1. අපච්ඡථ, apacattha.	අපච්ඡථු, apacatthum.
2. අපච්ඡස, apacase.	අපච්ඡහ, apacāham.
3. අපච්ඡ, apacim.	අපච්ඡහස, apacāmhase.

But the ආ prefixed may be omitted; as, පච්ඡ, pacá, පච්ඡු, pacú, &c.

I46. The අජ්ජතනී, *ajjatani*, (answering to the third preterit in Dr. Wilkin's Grammar) is defined to be, *the preterit of to-day*, and is used to denote, *time recently and indefinitely passed*. This tense is much used in Páli, and from its frequent recurrence it is denominated, *a wave in the ocean of verbs*.

The terminations of this tense are;—

පරස්, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. ආ	ඌ	1. ආ	ඌ
2. ඔ	ඔ	2. ඔස	ඔහ.
3. ආ	ඔහා	3. ආ	ඔහා

පරස්, parassa.

Sing.	Plur.
1. අපච්ඡි, apaci.	අපච්ඡ, apacum, or අපච්ඡු, apacimsu.
2. අපච්ඡා, apaco.	අපච්ඡථ, apacittha.
3. අපච්ඡ, apacim.	අපච්ඡහා, apacimhá.

අත්තනො, attano.

Sing.	Plur.
1. අපට, apacá.	අපඬු, apacá.
2. අපට්ඨ, apacise.	අපට්ඨාං, apacivham.
3. අපට, apaca.	අපට්.මහ, apacimhe.*

147. The අනාගත, anágata, (answering to the second future of Dr. Wilkin's,) but not denominated as that is, *the future of to-day*, has the following terminations ;—

පරසා, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. සාහි	සාහිං	1. සාහෙ	සාහෙහ
2. සාසි	සාථි	2. සාසෙ	සාසෙහ
3. සාමි	සාම	3. සා	සාමෙහ

In this tense the augment ඉ (ඉකාරාගමො, ikárágamo,) is inserted between the root and the terminations ; as,  
පරසා, parassa.

Sing.	Plur.
1. පටිසාහි, pacissati.	පටිසාහිං, pacissanti.
2. පටිසාසි, pacissasi.	පටිසාථි, pacissatha.
3. පටිසාමි, pacissámi.	පටිසාම, pacissáma.

අත්තනො, attano.

Sing.	Plur.
1. පටිසාහෙ, pacissate.	පටිසාහෙහ, pacissante.
2. පටිසාසෙ, pacissase.	පටිසාසෙහ, pacassavhe.
3. පටිසා, pacissam.	පටිසාමෙහ, pacissámhe.

149. The කාලාපිපත්ති, kálátipatti, (answering to Dr. Wilkins conditional mood,) denotes, that the act expressed by the verb *has not been accomplished, owing to some impediment which has occurred, or to the want of the assistance requisite for its completion.* It is seldom used singly, being commonly followed by another word in the same tense, and in construction with the particles සච්ච, sace, *if*; and කදා, kadá, *then*, expressed or understood.

The termination of this tense are ;—

පරසා, parassa.		අත්තනො, attano.	
Sing.	Plur.	Sing.	Plur.
1. සා	සා.සු	1. සාථි	සා.සු

\* The augment ඉ, is in several of the above inflexions, inserted between the root and the termination.

2. සය	සාරි	2. සයස	සාවො
3. සය	සාමො	3. සය	සාමහස

Ex. සාවෙනධිරුධ. නහවෙය්‍ය තදුපකරණං ලහෙථ අපචි  
සය, sacetabbirubbham nabhaveyya tadúpakaronam labheta  
apacissá, *if nothing had opposed it and if he had obtained provisi-  
ons, he would have cooked.\**

The augment අ may optionally be prefixed to the root in  
this tense; and the augment ඉ is invariably inserted between  
the root and the terminations; as,

පටසය, paraṣsa.

Sing

Plur.

1. අපචියාරි, apacissá.

අපචියාසු, apacissamsu.

2. අපචියාස, apacisse.

අපචියාථ, apacissatha,

3. අපචියාස, apacissam.

අපචියාමහ, apacissamhā.

අත්තො, attano.

1. අපචියාථ, apacissatha.

අපචියාසු, apacissimsu.

2. අපචියාස, apacissasā.

අපචියාවො, apacissavhe.

3. අපචියාස, apacissam.

අපචියාමහස, apacissāmhā-  
se.

149. *A causal verb, නෙව්වො, hetvattho, is a derivative, form-  
ed upon its primitive by the introduction of the following affixes  
between the root and the terminations of the eight tenses; viz.  
නෙ, Ne, නො, Naya, නොප, nápe, නොයා, nápayā; that is, ච,  
අය, ආප, ආපය, with augmentation of the first syllable of the  
root; as, sing. පාවෙති, páceti; plur. පාවෙනි, pácenti, he  
cooks, they cook, &c.*

By means of the causal affixes, *neuter verbs*, (අකමකධාතු,  
akammakadhātu,) to which they are joined, become *verbs active*,  
කමකධාතු, kammakadhātu; as, හක්ඛු රාගාදිදුසකං ඉත්තං  
භික්ඛු, bhikkhu rāgādidūsakam maggambhāveti, *the priest  
contemplates the defiling path of the passions.*

End of the භුවාදිගණ, bhúvādigaṇo, or observations on  
the class of verbs of which භු is the first.

\* The first and second verbs, in the above example, are in the  
සත්තමි, sattamī, or Potential mood.

150. The class of verbs called රුධාදි, rudhádi, from having රු at their head, differ only from the class termed භූවාදි, bhúvádi, in requiring, නිග්ගාහිත, niggahitam, the mark , to be inserted after the first syllable of the root ; as,

1. sing. රුධාමි, rundhati; plur. රුධාමි, rundhanti, &c.

151. The class of verbs called දිව්වාදි, divádi, from having දිව at their head, insert ඔ between the root and the termination; which ඔ is, on the instance of the root දිව, changed into ඔ as well as the final consonant of the root itself, making in the present tense, sing. දිවති, dibbati, *he plays*, plur. දිවති, dibhanti.

The substantive and the passive voice, in this conjugation, differ only from the active, in affixing to the root the terminations of the proper form.

152. The class of roots called සුවාදි, suvádi, from having සු at their head, insert the affixes ණුන Nuna, that is ණු with augmentation, and උන between the root and the terminations; as,

1. sing, සුණාමි, sunoti, *he hears* ; plur. සුණාමි, sunanti. or සුණාමි, ssnati; සුණාමි, sunanti.

In the *passive voice*, the final vowel of the root is lengthened before the affix ඔ ; as, sing. සුයාමි, súyate, *he is heard* ; plur. සුයාමි, súyante.

153. The class of roots called කිවාදි, kiyádi, from having කි at their head, insert ණ between the root and the terminations in the *active voice* ; as, sing. කිණාමි, kináti, *he sells* ; plur. කිණාමි, kinanti.

Here it will be observed that the final vowel of the root is made short before the terminations.

154. The class of verbs called ගාභාදි, gābhádi, from having ගා at their head, insert භ, or භා between the root and the terminations ; the root being, however, changed into භ, before

the first of the above mentioned affixes; as, *sing.* ග්‍හෙපති, ghep-pati, *he takes*; *plur.* ග්‍හෙපති, ganhāti, also ග්‍හෙති, ganhāti.

*In the passive voice.*

1. *sing.* ග්‍හෙතෙ, gayhate, or ග්‍හෙති, gayhāti, *plur.* ග්‍හෙත්ති, gayyhanti, *they are taken*; the ය denoting the *passive*, being here inserted before instead of after the last letter of the root.

155. The class of verbs called තනාදි, tanādi, from having තන at their head, insert ඔ and යිර, between the root and the terminations; as, from කර, a root of this class, is formed;

1. *sing.* කෙරෙති, karoti, *he does*; *plur.* කෙරෙත්ති, karonti, or කෙරිති, kayirati, කෙරිත්ති, kayranti.

Sometimes the affix ඔ is changed into උ; which again is changed into ට; and after the latter, is changed into ට්; ඔ is substituted for ට්; as, කුඔත්ති, kubbanti, *they do*; but in the proper form, the present makes, *sing.* කුරුතෙ, kurute, *plur.* කුඔතෙ, kubbante.

In forming the passive voice, the augment ඉ or ඊ, is inserted between the root and the passive affix ය; as, *sing.* කරියතෙ, kariyate, *it is done*; *plur.* කරියතෙ, kariyante; or suppressing the ර of the root කෙරෙතෙ, kayyate, *sing.*

In the අජ්ජතනී, ajjjatani, *tense*, the root කර may be changed into කාස, before the terminations; as, *sing.* අකාසි, akāsi, instead of අකරි, akari; *plur.* අකාසු, akāsum, instead of අකරු, akarū; කාහ, kāha, may also be substituted for the root කර, in the *future tense*; as, *sing.* කාහති, kāhāti, instead of කරිසිති, karissati.

156. The class of verbs called චුරාදි, curādi, from having චුර, at their head, insert ජෙ and ජෙය, that is ජ and ය with augmentation of the root, between it and the terminations; as, චෙරෙත, cōreti, or චෙරෙති, corayati, *he steals*.

A *volitive*, (ඉච්ඡෙත්තා, icchattho,) derivative is formed upon its primitive by doubling and modifying the root, and introducing ඔ, ජ or ස between it and the termination. Thus from the root භුජ, bhuja, *to eat*, is formed, the *volitive* බුභුකි, bubhuk-

kha, *to wish to eat*; the initial consonant being doubled, according to the rule laid down by Dr. Wilkins, Sans. Gram. page, 129; and the final of the root being changed into ක before the volitive affix ඛ; as, *sing.* ඛුඤ්ඤති, *plur.* ඛුඤ්ඤති. From ඤ ඤ්ඤා, *to eat*, is formed, the volitive, ඤ්ඤා, jaghachā; the initial consonant being doubled according to the same rule; this root afterwards becomes ඤ්ඤා, jighacchā, by the insertion of the augment ඤ after the first letter, and by changing the final of the primitive into ච; as, ඤ්ඤාති, jighacchati, *he desires to eat*. From හර, hāra, *to take*, is formed the volitive, ඤ්ඤාති, jīgimsa; the initial consonant being doubled and the augment ඤ introduced as above; the word ඤ්, gim, having been previously substituted for the primitive root, and the volitive affix ඤ added; as, ඤ්ඤාති jīgimsati, *he wishes to take &c.*

The causal verb is formed regularly from the roots thus modified.

The term *nominal* is applicable to such verbs as have for their root a theme, or noun;—From the noun පබ්බත, pabbata, *a mountain*, for instance, may be formed, with the affix ඤා, āya, පබ්බතායති, pabbatāyati, *he resembles a mountain*; that is, *in firmness*; පබ්බතායති භෙදාති, babbatāyati yogi, *the ascetic imitates a mountain*.

A *nominal verb* is derived from පුත්තො, putto, *a son*, by the addition of the affix ඤා, āya; as, පුත්තොසි භික්ඛුරු, puttiyati sīssamguru, *the teacher treats his pupil as a son*. Also, from පත්තො, patto, by the addition of the same affix; as, පත්තොසි භික්ඛු, pattiyati bhikkhu, *the priest longs for a bowl (of food)*.

*Nominal verbs* are also formed by means of the affix ඤා, naya, that is ඤ with augmentation; as, විසුද්ධියති රත්ති, vi-suddhayati ratti, *the night becomes clear*; දට්ඨායති විනායං චුරු, dāṭṭhayati vinayammuni, *the priest strengthens his obedience*; අතිහරායති, atihattiyati, *he gets over by means of an elephant*, (here අති, ati, means *over or across*.)

*A Verb, ආකඛ්‍යතො, ākhyāto, is defined to be that which has three times or tenses, කාලානෙතො, kālātto;—past, අතීත, atīta; future, අනාගත, anāgata; present, වත්තමානො vattamāno:—three persons, තීපුරිසො, tipuriso;—first, පඨමො, paṭhamo; middle, මජ්ඣමො, majjhimō; principal, උත්තමො, uttamo:—which points out an action, ක්‍රියාවාචි, kriyāvāci:—which has three voices, ඡිකාරකො, tīkāraḥ; the active neuter, කත්තු, kattu; the passive, කම, kamma; the substantive, භාවි, bhāva:—which has not three genders, අත්තලිංගො, attaliṅgo, viz. the feminine, ඉත්ථි, itthi, the masculine, පුණ්, pun; and the neuter, නපුංසක, napuṃsaka:—which has two numbers, දිවචනං, divaḥśaṃ, viz. the singular, ඵෙකවචනං, ekavaḥśaṃ, and the plural, බහුවචනං, bahuvāśaṃ.*

End of chapter eight, on the conjugation of verbs or ආකඛ්‍යත, ākhyāta.

## CHAPTER IX.

### ON THE FORMATION OF PARTICIPLES AND PARTICIPIAL NOUNS.

*Participles, කිතකො, kitako, are formed by means of different affixes from ඤ to ඥ inclusive, and are of three times, past, present, and future, and of three genders.*

Such *participles* as are formed from roots ending in ඉ and උ, also from the class of *verbs* called වරාදි, varādi, and by means of the affixes ඉ and the second ඤ and ඉ are of the masculine gender.

Such *participles* as are formed by the affixes ඥ by affixes of the *substantive voice*, භාවකිකං, bhāvakiḥ, and by the affix ඤ, are of the neuter gender.

But the *participles* from තච්චෙ, to ඉක්ඛන්තු, ikhattum, inclusive, are indeclinable, and have no gender.

The following is an instance of the use of the affix ඤ, i. e., ඉ with augmentation.

*Masculine.*

පුඤ්ඤකාරො පුමි, puññakáro pumá, *a doer of good actions.*

පුඤ්ඤකාරී ඉති, puññakári itti, *Do.*

පුඤ්ඤකාරං කුලං, puññakáram kulam, *a family performing good actions.*

The affixes ඤවුතු, navutu, and ආවි, ávi, are used in forming *participles*; as, instead of තංකරොතිති, tamkarotíti, is written තංකරො, takkaro, *a thief*:—Also දීපකරො, dípamkaro, *the light producer, the name of a Buddho.*

The final ජ of the root භි, ní, *to arrive*, being changed into ජ, and that ජ into අය, aya, takes the preposition ට before it, and forms ටිභායො, vinayo, *obedient*; the meaning of the original root being changed by means of the *preposition*.

The final උ of the root භු, bhú, *to be*, being changed into ඔ, and that ඔ into අච, ava, forms භාවො, bhávo: the first syllable of the root being augmented, and the affix අ subjoined.

The affix අ being subjoined to the root වර, vara, to which the preposition සං, sam, is prefixed, forms the compound term සංවරං, samvaro.

The same affix may be used with the whole class of *verbs*, රාදී, varádi, viz. වර, vara, *to hinder, or restrain*; භර, bhar, *to go; to eat*; දර, dara, *to disregard*; චර, cara, *to go*; ගම, gam, *to go*; ගමු, gamu, *to go*; සප්ප, sappa, *to go*; යමු, yamu, *to impede, hinder*; සන, sana, *to sound*; හන, hana, *to injure, to kill*; ගා, ga, *to go or move*; නද, nada, *to sound inarticulately, as the sea, &c.* මද, mada, *to intoxicate, madden*; රක, raka, *to sound*; ගාහ, gaha, *to take, to receive*; ජප, japa, or ජප්ප, jappa, *to articulate, to speak.*

After roots ending in අ or ආ, the affix අ is changed into ආය, áya, and another affix අක, aka, added; as, from ද, dá, *to give*, දායක, dáyaka, *he who gives*; the affix අක, aka, being substituted for ඤවු, Navu, and another affix, අන, ana, may also be added to the same root instead of the affix ඤ.



The ජ of the root ජි being changed into ඵ, and that ඵ into ආ, áya, the word ආයක, náyaka, is formed by the addition of the affix අක, aka.

The උ of the root භු being changed into ඔ, and that ඔ into ආ, áva, the word භාවක, sávaka, is formed by the addition of the same affix.

ආයක, náyaka, signifies *he who leads or conducts*; භාවක, sávaka, *he who hears*.

The affix ක, subjoined to the root කර, kara, and some other roots, form participial nouns; the ජ of කර, kara, being previously changed into ත; as, කරක, kattu, *a maker*, in the nominative singular කරකා, kattá; so also සත්ථ, satthá, from සත්ථ, satthu, *one of the names of Buddha*.

The ඉ of දිස, di-a, *to see*, being changed into ආ, and the affix ආවි, ávi, added, the word දසාවි, dassávi, *he who sees*, is formed, the final ඩ of the root being doubled before the affix; the word දසාවි, dassávi, is then declined like දඬ, danó.

The affix ඤ, ña, that is ආ with augmentation, being applied to the root රුජ, ruja, *to pain*, and the final changed into the word රොඤ, roga, *that which pains, viz disease*, is for

The same affix applied to the root පඤ, paca, forms පකා, páka, *that which cooks or is cooking, (of itself;)* the final ඤ changed into ක before the affix; this forms පාකා, páká, in plural.

To the roots ගම, gamu, and සප්ප, sappa, the affix කච්චි, kví, is applied; after which both that affix and the ඉ of ගම, gamu, are suppressed; but in the instance of සප්ප, sappa, the two last letters are changed into ඩ.

The affix ආ is suppressed, in forming the word අභිභු, abhi-bhú, *he who subjects*.

The affix ඤ, ña, being added to the root චර, cara, the word චාරි, cári, is formed; as, බ්‍රහ්මචාරි, brahmacári, *he who conducts himself like a Brahma*.

The affix යු, yu, being added to the roots සද්ධ, sadda, *to*

*sound*; කුඳ, kudha, *to be angry*; චල, cala, *to move*; මද, manda, *to decorate*, අත්ථ, attha, *to mean*; රුච, ruca, *to shine*, &c. nouns ending in අනා, ana, are formed from these roots, or from the substitutes; as, ගොසනා, ghasano, *sound or voice*, from ඝ්‍රස, ghusa, substituted for සද්ද, sadda; so likewise වර්ධනා, varḍhano, *increase*, from වර්ධ, vaṛḍha.

The affix රු, rú, is affixed to the root ගම, gamu, *to go*, when preceded by the *preposition*, පා, pára, *across, or over*, and forms පාරගු, páragú, *one who has gone over*; the මු of the root and the ර of the affix being first changed into ආ and that letter suppressed in the formation of this compound.

The same affix being affixed to the root බික්ඛ, bikkha, *to beg*, the word බික්ඛු, bhikkhu, *a mendicant*, is formed; the ර of the affix being suppressed and its final vowel made short.

The root විද්, vídā, *to know*, takes the same affix, when preceded by the වි; as, විද්විත්, viṇṇú, *a well informed person*; the ර of the affix being suppressed, and the final ඌ retained; and the radical consonant preceding the affix being doubled.

The affixes භව, tabba, and අනිය, anīya, are added to *verbs substantive and passive*, (භාව, bháva, and කම, kamma,) the augment ඉ being inserted between the root and the affix; as, භවිතභව, bhavitabbam, or භවනිය, bhavanīyam, *that which ought to be*; so also, කතභව, katabbo, and කරනිය, kara-nīyo, *that which ought to be done*, are formed from the root කර, kara; the ර being changed into ත in the first compound.

The affix භව, tabba, is also affixed to the root දිස, disa, in the following manner;—the භ of the affix is changed into රභ, rappha; the ඉ of දිස, disa, is suppressed, as well as the ර of රභ, rappha, and the compound දභව, dapphabbam, *that which ought to be known*, is formed.

The affixes න්‍ය, nya, and තය්‍ය, tayya, are added to *verbs substantive, and passive*; as, from the root කර, kara, is formed with augmentation of the first syllable of the root, and by the

insertion of the augment **ආ** between the modified root and the affix **කාරිය**, *kāriyam*, *that which should be done*.

To the root **ඤා**, *ñā*, the affix **තෑ**, *tya*, being subjoined, the term **ඤාතෑ**, *ñātayyam*, is formed, signifying, *that which should be, or ought to be known*.

To the roots **චද**, *vada*, *to say or tell*; **මද**, *mada*, *to be intoxicated*; **ගම**, *gama*, *to go*; **යුජ**, *yuja*, *to join*; **ගරහ**, *garaha*, *to despise or scoff at*, and other roots ending in **ආ**, the following affixes are subjoined;—**ජ්**, *jja*, **මම**, *mma*, **ග්ග**, *gga*, **ය්**, *yya*, **ච්ඤ**, *eyya*, **ගාර**, *gāra*, **න්**, *nya*.

The first affix requires that the last letter of the root to which it is subjoined should be suppressed; as, **චජ්**, *vaj-jam*, *a word, or speech, or speaking*, from **චද**, *vada*, *that which is uttered*.

The affix **ග්ග**, *yya*, being subjoined to the word **ගාර**, *gāra*, substituted for **ගරහ**, *garaha*, the term **ගාරග්ග**, *gārayham*, is formed, signifying, *that which is to be despised, or that which is contemptible*.

The affix **ච්ඤ**, *eyya*, subjoined to the root **ප්**, *pā*, forms **ප්ච්ඤ**, *peyyam*, *that which is fit to drink or ought to be drank*; the final vowel of the root being suppressed before the affix.

The affix **ච්ච**, *ricca*, is subjoined to the root **කර**, *kara*, and forms **ච්චක**, *kiccam*, the final letter of the root and the initial consonant of the affix being suppressed; **ච්චක**, *kiccam*, signifies, *that which is done or ought to be done*.

The affix **යු**, *yu*, which is afterwards changed into **ආන**, *ana*, and that word into **ආන**, *ana*, forms, when added to the root **ගාහ**, *gaha*, the term **ගාහන**, *gahanam*, *a taking, or receiving*; it is also added to the root **ඤා**, *ñā*; as, **ඤාන**, *ñānam*, *knowledge*.

The affix **යු**, *yu*, is also used in forming compound terms, the first member of which is either in the *nominative*, **කත්තු**, *katthu*, *instrumental*, or **කරණ**, *karana*, *locative*, **ආධාර**, *adhāra*, *case*; as, instead of **රජාහරති**, *rajamharati*, *that which re-*

*moves dirt, (by washing,) is written රජොහරණං, rajoharanam, water; the . of රජ, rajam, being changed into ට.*

Instead of යෙනාපහරන්ති, yenapaharantitam, *that by which any thing is struck*, is written පහරණං, paharanam.

Instead of යසිමිංආසන්ති, yasmimásantitam, *that wherein persons sit*, is written ආසනං, ásanam, *a seat*.

By the power of the letter ට, the affix යු, *yu*, may also be subjoined to compounds, the first member of which is either in the සම්ප්‍රදාන, sampradána, *dative*, or අපාදාන, apádána, *ablative case*; as, instead of යස්සසම්මාපදිග්ගතං, yassasammápadiyatetam, *that which is given to any one with good will*, is written සම්පදානං, sampadánam, *a gift*.

Instead of යසම්ම අපෙති අපදදති, yasmá apeti apadadátitam, *that which goes from a person, or is removed from him*, is written අපාදානං, apádánam.

To the roots ද, dá, *to give*, and ධා, dhá, *to bear*, the affix ඉ being subjoined, and the preposition, ආ, and උ, prefixed, the words ආදි, ádi, *the beginning*, and උදධි, udadhi, *the ocean*, are formed; instead of ආදියති, ádiyatíti, *that which is first*; and උදකදදාති, udakadadátíti; the . of දකං, dakam, *water*, and the ද of දධං, dadhá, being suppressed.

The affixes ආ, ඔ, and යු, are used in the formation of nouns of the feminine gender; as, instead of ජීරතී, jīratīti, *that which becomes old or decays*, is written ජරා, jará, *age*; the affix ආ being suppressed, and ආ substituted in its stead.

The affix ඔ being subjoined to the root මන, mana, *to know, or understand*, and the final letter of that root being suppressed, the word මඔ, mati, *sense or understanding* is formed.

The affix යු, *yu*, which afterwards becomes අන, ana, being subjoined to the root චිති, citi, *to think*, the word චෙතනා, cetaná, *thought*, is formed; the first vowel of the root being augmented.

The root කර, kara, being subjoined to the word ඡා, ísa,

and the first letter of that root doubled the word ඉසකකාර, isakkaram, *effort*, is formed; the same root being subjoined in like manner to the preposition, සු, su, and දු, du, the words සුසක, sukaram, *easy*; දුසකාර, dukkaram, *difficult*, are formed,

The affix ට, tha, being subjoined to the root සමු, samu, and the final උ changed into ො, the word සමථො, samatho, *unanimity*, is formed.

The affix ම, being subjoined to the root හී, bhi, *to fear*, the word හීමො, bhīmo, *a coward*, is formed.

The root දිස, disa, *to see, or look*, modified by the affix කම්, kvi, is used as an attributive of likeness or resemblance when put after pronouns, pronominals, &c. in their crude form, and may generally be interpreted by the English word *like*.

ඌ is substituted for ඉම, ima, *this*; යා, is substituted for ය, *what, or which, (relative)*; තා for ත, *that*; මා for මහ, amha, *I*; කි for කි, kim, *what?* ට for ටත, eta, *that*; ස or සා for සමාන, samāna, *like*; as, ඌදිසො, idiso, *like this*; යාදිසො, yādiso, *like what*; තාදිසො, tādiso, *like that*; මාදිසො, mādiso, *like me*; කිදිසො, kīdiso, *like what?* ඊදිසො, ediso, *like that*; සදිසො, sadiso, or සාදිසො, sādiso, *same*.

Instead of දිස, disa, කඩ, kkha, may be subjoined to the same pronouns, to form words of likeness; as, ඌදිකො, idikkho, &c. The last letter of the root දිස, disa, being changed into කඩ, kkha.

Another way of forming words of the same description is, by suppressing the final of the root දිස, disa; as, ඌදි, idi, &c.

The affixes ත, තවතා, tavantu, and තාටි, tāvi, being subjoined to the root භු, hu, *to be*, form participles of the *past tense*; as, භුතො, huto, *m. භුතො, hutavā, m. භුතාටි, hutāvi, m. one who has been*; the වතන, vantu, of තවතා, tavantu, being as usual changed into ටා in the *nominative*.

The same affixes may be added to the root භුජ, bhujā, *to eat*, but the final of the root must be suppressed, and the first letter

of the affixes doubled; as, **ඉහුටා**, *hutto*, **ඉහුටාවා**, *bhuttavā*, **ඉහුටාටි**, *bhuttāvi*. *one who has eaten*.

The affix **හ**, being subjoined to the root **ජන**, *jana*, *to be born*; the word **ජනො**, *jāto*, *one born*, is formed; the last letter of the root being suppressed, and the inherent vowel of the first lengthened.

The affix **හ**, being changed into **භ** is added to the root **රුහ**, *ruha*, when preceded by the preposition, **ආ**, and forms **ආරුහො**, *āruho*, *one who ascends*; the last letter of the root being changed into **භ**.

The affix **හ**, being subjoined to the root **ගෙ**, *ge*, *to sound*, forms **ගීතො**, *gītaṃ*, *a song*; the root being changed into **ගී**.

The affix **හ**, being subjoined to the root **කර**, *kara*, *divested of its final*; the *participle*, **කතො**, *katam*, *done*, is formed.

The affix **හ**, being subjoined to the root **කර**, *kara*, modified as above; the first radical letter being doubled, the affix changed into **භ**, and the preposition prefixed to the root, the word **දුකකො**, *dukkapaṃ*, *sin*, is formed.

The affix **හ**, being subjoined to the root **භධ**, *badha*, *to fasten, or tie*; the *participle*, **භධො**, *baddho*, *bound*, is formed; the last letter of the root being changed into **භ**, and the affix into **භ**.

In like manner the affix **හ**, subjoined to the root **ලභ**, *la-bha*, *to obtain*; the word **ලබො**, *laddham*, is formed; the last letter of the root being changed into **භ** and the affix **හ**, into **භ**.

The affix **හ**, being changed into **ච** is added to the root **චුච්ච**, *vaṛṇha*, and forms **චුච්චො**, *vucco*, *an aged man*. The double consonant of the root being changed into **ච**, and the **ච** into **ච**.

The affix **හ**, being subjoined to the root **දහ**, *daḥa*, *to burn*, the word **දහො**, *daḥham*, *burnt*, is formed; the last letter of the root being changed into **ච**, and the affix into **ච**.

The affix **හ**, being subjoined to the root **දූ**, *dusa*, *to hate*; the *participle*, **දූභො**, *duppho*, is formed; the last letter of the root and the affix being together changed into **භ**.

The affix **හ**, being subjoined to the root **භිද්**, *bhida*; the *participle*, **භින්නො**, *bhinno*, is formed; the last letter of the root being suppressed, and the affix changed into **නො**,

The affix **හ**, being subjoined to the root **බුධ**, *budha*, *to understand*; the *participle* **බුද්ධො**, *buddho*, *wise*, is formed; the final letter of the root being changed into **ද**, and the affix into **ධ**.

The affix **හ**, *ta*, being subjoined to the root **තර**, *tara*, *to cross over*; the *participle*, **තින්නො**, *tinno*, *crossed*, is formed; the last letter of the root being suppressed, and the affix changed into **නො**.

157. The following are *participles of the present tense*.

The affix **මාන**, *mána*, being subjoined to the root **සහ**, *sa-*  
*ha*, *to suffer*; the *active participle*, **සහමානො**, *sahamáno*, *suffering*, is formed.

The same affix being subjoined to the same root, with the addition of the letter **ය**; the *passive participle*, **සහමානො**, *sahamáno*, *bring suffering*, is formed; the letter **ය** being made to precede the final letter of the root.

The same affix is likewise subjoined to the root **භූ**, *bhú*, with the addition of the letter **ය**, and forms *a participle of the substantive voice*; as, **භූයමානො**, *bhúyamánam*.

The **වු** of **ගමු**, *gamu*, *to go*, being changed into **ච්ඡ**, the *participle*, **ගච්ඡං**, *gaccham*, *going*, is formed.

The following affixes are used in forming participles of the future tense and other participles denoting, *an act commenced but not yet finished*:—**සා**, *තා*, **මාන**, *ආන*, these subjoined to the root **කර**, *kara*, form respectively **කරිසා**, *karissam*, **කරොනො**, *karonto*, **කරුමානො**, *kurumáno*, **කරානො**, *karáno*.

The affix **කාර**, *kára*, is added successively to all the letters

of the alphabet, to express their sounds; as, අකාර, akāra, කකාර, kakāra, ජකාර, rakāra, &c. &c. This affix so used is denominated ස්වර්ත, svārta.

The affix ඉ, being subjoined to the root ගම, gamu, divested of its final vowel; the participle ගම්, gami, is formed.

The affixes තවෙ, tave, and තුම, tum; are subjoined to verbs followed by others expressing *wish or desire*, and where there is but one agent for the acts, denoted by each of those verbs; as, කාතවෙ ඉච්ඡති, kātave icchati, or කාතු ඉච්ඡති, kātum icchati, *he desires to do*; the word කා, kā, being substituted for කර, kara.

The affix තු, tum, being subjoined to the root දිස, disa, *to see*, the last letter of the root, together with the affix, are changed into රඤ්ඤ, rāpphu; after which the ඉ of දි; and the ර of the substituted affix being suppressed, the word දඤ්ඤ, dāpphum, *to see*, is formed.

The affix තුම, tum, is subjoined to verbs preceding others denoting *worthiness, or fitness*; as, නින්දිතුමරහති, ninditumrahati, *he is fit for abusing or to abuse*.

The affixes තුන, túna, තුනා, tvāna, and තුනා, tvā, are used in the formation, of what Dr. Wilkin's terms, *indeclinable preter participles*, and what in Pali are denominated, පුබ්බකරියා; pūbbakariyā, from their always being followed by some other verb; they are also called සමානාකරණා, samānakarṇā, from requiring but one agent, though the acts they express be numerous; as, කතුන, kātunā, or කතුනා, kātuvānā, or කතුනා, katvā, ගච්ඡති, gacchati, *having done he goes*; ජිහ්වා, phitvā, පිට්ඨා, pītvā, වජ්ජති, vajati, *having stood and drank, he goes*, from the roots චා, phā, and චා, pá; චිකිසා දිසා හයා උප්පජ්ජති, sīham disvā bhayam uppajjati, *having seen a lion, fear is produced, or fear is occasioned by the sight of a lion*. This is an ex-



ample of the *භින්නත්තු*, bhinnakattu, so called from the agent not being expressed. From the root *සද*, sada, *to make or form*, &c. the particle *සජ්ජිතො*, sajjetvā, is derived, by adding *ය* to the root, then changing that letter together with the final letter of the root into *ඡ* which is afterwards doubled, and adding the affix *තො*, after inserting the augment *ඉ* between it and the modified root :— From the root *බුධ*, budha, *to understand*, the participle *බුද්ධිතො*, bujjhitvā, is formed by changing the final letter of the root into *ඞ*, to which *ඡ* is afterwards prefixed, and adding the affix *තො*, after inserting the augment *ඉ* between it and the modified root.

Sometimes the affix *ය* is used instead of *තො*; as, *කරියා කත්තු*, kariya kattuno, the augment *ඉ* being lengthened before this affix. From the root *දිස*, disa, *to speak*, is formed the participle *උද්දිස*, uddisa,\* by prefixing the preposition *උ* doubling the first letter of the root and suppressing the affix *ය*. From the root *ගහ*, gaha, preceded by *දත්ත*, datṭham, is formed the participle *දත්තංගාදං*, datṭhamgāṃ, by lengthening the vowel of the first letter of the root, and changing the affix *ය*, into *ං*; as, *දත්තංගාදං ග්‍රහණං*, datṭham gāṃ gahṇāṃ, *he seizes him holding fast*.

The affix *කත්තු*, kkhattum, is used in forming ordinals; as, instead of *එකස්මිංවාරෙ*, ekasmimvāre, is written *එකකත්තං*, ekakkhattum, *once*. So *දිකත්තු*, dikkhattum, *twice*; *තිකත්තු*, tikkhattum, *thrice*; *තිකත්තු*, tinikkhattum, *thrice, &c. &c.*

End of the *කිතාකත*, kitaka kanṭham,

\* The affix *ඞ* is substituted for *තො* after the root *දිස*, disa, and the final of the root is suppressed.

2

## CHAPTER X.

### SYNTAX.

**NOUNS**—*On the use of the cases of nouns in construction.*

This chapter treats of the manner in which the cases of nouns are used, and when they may be expressed, and when understood.

When nouns are used in the formation of compound terms සමාස, samāso; derivative words, තද්විත, tad<sup>dh</sup>vito; when used with verbs, ආවෘත, ā<sup>av</sup>vātam, or participles, කිතකා, kitako, they are called උත්තම, uttam, expressed; otherwise they are denominated අනුත්තම, anuttam, *understood*.

When the third and the other cases as well as the sixth, are used, the first may either be expressed or understood;—if the first is not expressed, the first may be written or the sentence may require.

කාරක, kāraka, is so called, from its being used in the means by which an act is performed, &c.

Words are divided into two classes, මුඛ්‍ය, mukkhyo, *principal*;—අමුඛ්‍ය, amukhio, *not principal*;—*secondary*, as, ගඟාස. නාහාස, gaḡḡāyam naḡāṇam, *washing in the river*; ගඟාස. සසාස, gaḡḡāyam sassam, *the crop near the river*.

The following is an example of the උත්තම, uttakammam, or second case, expressed, in the formation of a compound term, සමාස, samāso; ආගතස්සමානා, āgatasamāno, *the place to which Buddho has come*, viz. විහාරා, viḡāro, *a temple*, (or rather *monastery adjoining to the temple*.)

Example of the උත්තම, uttakammam, with a derivative

word තඩ්ධතා, taddhito; ඝාතීකා, ghátiko, *that which is mixed up with clarified butter*, viz. ආහාරො, áhāro, *food*:—with a verb, ආඛ්‍යාතං, ákhyátam, සුදෙනා ඔදෙනා පඬංක, súdena odano paccate, *rice is cooked by the cook*.

With a participle කිත්තකා, kitako, බුද්ධෙනා දෙසිතො ධම්මො, buddhena desito dhammo, *a religious discourse preached by Buddho*.  
i, b

In the first two examples, the second case does not appear, having been suppressed by the rules for the formation of compound and derivative words; and in the third and fourth, the second case is changed into the first, by a rule which requires that when the agent is in the third, the object should be in the first case.

Amongst many objects, governed by the verbs දුහාදි, duhádi, *to milk*, &c. and යාදි, nyádi, *to convey*, &c. the principal object පදානාකමො, padánakammam, is denominated උත්තාකමො, uttakammam, or the case expressed; as, ගොපාලො ගොවිණො දුහො ගො දුධාලා, gopálena gukhiram duyhate duddhává, *milk is drawn from the cow by the Herdsman*.

In this example ගිරො, khíram, is the principal object, and ගො the අප්පාදානො, appadhāno, or secondary object; but it is nominative case, by the rule mentioned in the preceding.

The following verbs are called විකම්බකා, dvikambhā, from their governing occasionally two objects; viz. යාච, yāca, රුච්චි, rudhi, පුච්ච, puccha, භික්ඛ, bhikkha, ඝාසු, චවාදයො, vacádayo:—නි, ní, වාහ, vaha, ගරාදයො, rádayo; as, දාසො ගාමො රාත්තො භාරො, dáso na bháro gámanniyyate nítove, *the load is carried to the village by the servant*.

In this example ගාමො, bháro, is the principal object, and ගාමො, gáman, the secondary.

Verbs of motion; of knowing or understanding; of eating; of sounding, the verbs හර, hāra, and කර, kara, and neuter verbs, අකම්බකා, akammako, when used with causal affixes

have their objects expressed *උත්තමො*; as, *සාමිනො දාසො ගාමො*, *ඔවාදිසෙන ඔවාපිනොවා*, *sāminā dāso gāmaṃ gacchāpiyato gacchāpitorā*, *the servant is sent by (his) master to the village.*

In this example *දාසො*, is the *උත්තමො*, *utta kamma*, as being the object most immediately connected with the verb.

When the same verbs are not used with causal affixes, their objects are used to be *අනුත්තමො*, *anutta*; as, *දාසො ගාමො ගඤ්චිති*, *dāso gāmaṃ gacchati*, *the servant goes to the village.*

In this example *ගාමො*, *gāma*, is said to be the *අනුත්තමො*, *anuttakamma*, because the verb has no relation to it, or influence over it:—*හත්ති සයති*, *hatti sayati*, *the elephant lies down*. In this example the word *හත්ති*, *hatti*, is the *උත්තමො*, *uttakattā*, and the verb being neuter there is no object either *උත්තමො*, *utto*, or *අනුත්තමො*, *anutto*; but when the causal affix, is affixed to the same verb; as, *හත්තාරොහො හත්ති සයාපිතො*, *hatthāroho hatti sayāpiyato sayāpitorā*, *the elephant driver causes the elephant to lie down*, the first word is termed *අනුත්තමො*, *anuttakattā*, the second, though in the nominative by the rule before mentioned, is called *උත්තමො*, *uttakamma*.

When the agent is *අනුත්තමො*, *anutto*, it must be in the third case, and when the object is *උත්තමො*, *utto*, it must be in the first; as, *බ්‍රාහ්මණො ඔදනො පච්චිකා භුජ්ජෙන භුජ්ජනොවා*, *brahmaṇe odano pacitvā bhujjate bhuttovā*, *the boiled rice having been cooked by the Brahma is eaten (by him.)*

In this example the first word is said to be *අනුත්තමො*, *anuttakattā*; and the second *උත්තමො*, *uttakamma*, *භුජ්ජෙන*, *bhujjate*, is termed the principal act *පධාන ක්‍රියා*, *padhāna kriyā*, and *පච්චිකා*, *pacitvā*, the secondary act, *අපධාන ක්‍රියා*, *appadhāna kriyā*;—*භික්ඛිතො කිත්තිකා භොජනො*, *bhikkhitvā kinitvā bhojanā*, *භොජනො*, *bhojana*, *භික්ඛිතො*, *bhikkhitvā*, *කිත්තිකා*, *kinitvā*, *භොජනො*, *bhojana*, *kriyam kattum sakkaṭi*, *the act of eating can be performed either by begging (food) or by purchasing (it) or in some other manner.*

Here the adverbial participles are termed *අපධානො*, *appa-*

dhána, and the verb which terminate the sentence පධානා ක්‍රියා, padhánakriya.

Any විසසනා, visesano, whether ජාති, jāti, *kind*; ගුණ, guṇa, *quality*; ක්‍රියා, kriyā, *act*; ද්‍රව්‍ය, dabbā, *substance*; නාම, nāma, *name*, may be connected with a විසසනා, visesso; as, ගොඩවළා ගතාවසාන් දෙවදත්තකො, godhavalō gantā visānī devadattako, *a white cow going with horns by name Devadatta*:—කො having three meanings, viz. a cow, the earth, and a word or speech; the විසසනා, visesano, is used to specify and distinguish the sense in which it is to be understood.

Words agreeing in gender, number and case, with the විසසනා, visesso, are termed තුල්‍යවිකරණ, tulyādhikarano; the words රාජ්‍ය ධන, rājñam dhanam, though terminating in the same manner, are not තුල්‍යවිකරණ, tulyādhikarano, but signify the wealth of kings.

In the example චිත්තානි විසති ජයන්ති, cittāni vīsati jāyanti, *a hundred thoughts arise*, the first word is neuter, in the nominative plural; the second feminine, and in the nominative singular; they are not therefore termed තුල්‍යවිකරණ, tulyādhikarano.

The following are examples of the අනුත්තකම, anuttakammam.

සුදා මදනං පචිති, sūdo odanam pacati, *the cook boils rice*; බුද්ධා ධමං දෙසිතවා, buddho dhammam desitavā, *Buddho preached religious discourses*, the word දෙසිතවා, desitavā, is equivalent to දෙසසි, desesi.

The අනුත්තකම, anuttakattā, has been already spoken of.

The following are examples of a verb followed by two nouns in the second case;—ගොපාලො ගාමිංසො ද්‍රව්‍යං ග්‍රහ්ණාමානාහද්, gopālo gāvaṃ kīraṃdohati duddhāvāṭṭyādi, *the Herdsman draws milk from the cow, or has drawn &c.* දාසො ගාමං ගාමං ග්‍රහ්ණාමානාහද්, dāso bhāram gāmaṃ nayati nitavāṭṭyādi, *the servant takes the load to the village or has taken, &c.* සාමිද්‍රව්‍යං ගාමං.

ගමයති, *sāmidāsaṃ gāmaṃ gamayati*, or පාමිදාසෙන ගාමංගමයති, *sāmidāsaṇa gāmaṃgamayati*, *the master sends the servant to the village*; ගුරුසිස්සාං ධම්මං ඛොධායති, *gurusissaṃ dhammaṃ bodhayati*, or ගුරුසිස්සෙනා ධම්මං ඛොධායති, *gurusissaṇa dhammaṃ bodhayati*, *the teacher instructs his pupil in religious knowledge*.

Example of the use of the අකමමකවාද, *akammakadhātu*:—හත්ථාරොහො හත්ථං පායති හත්ථිනාවා, *hatthāroho hatthim śāyati hatthināva*, *the elephant driver makes the elephant lie down*.

Examples of the උත්තකතතා, *uktakattā*:—ජිතින්ද්‍රියො, *jitindriyo*, *one who has subdued his passions*, viz. a muni, or priest; ආභිධම්මිකො, *ābhiddhammiko*, *one who is acquainted with that part of the religion of Buddha*, which is termed අභිධම්මො, *ābhiddhammo*, viz. a priest; පුදෙඬුදෙනා පච්ඡි, *sūdo odanam pacati*, *the cook cooks rice*; පුණ්ණකාරො, *puṇṇākāro*, *a man who performs good actions, a virtuous man*.

When many *katrus* are used, one of them is termed මුඛ්‍යො, *mukhyo*, or principal; as, පුද්ධජායො පුදෙන ඬුදෙනා පාචෙති, *sūdajeppho sūdena odanam pāceti*, *the principal cook causes food to be boiled or dressed by a cook*.

Here පුද්ධජායො *sūdajeppho*, is the මුඛ්‍යකතතා, *mūkhyakattā*, being that which is immediately connected with the verb. It is also called උත්තො, *utto*, and the second noun අනුත්තකතතා, *anuttakattā*. අමාකො පුද්ධජායොන පුදෙන ඬුදෙනා පාචෙති, *amacco sūdajepphena sūdena odanam pāceti*, or පාචයති, *pācayati*, *the minister makes the principal cook cause food to be dressed by a cook*.

Here අමාකො, *amacco*, is the chief agent, and the two cooks are the subordinate agents.

When an act is performed by the agent itself, the agent is termed කමමකතතා, *kammakattā*; as, කුසාලො සයමෙව භිජ්ජාමි, *kusalo sayameva bhijjate*, *the barn breaks of itself*, that is when the stone and other materials of which it is com-

posed decay and fall down of themselves, without the intervention of any other agent.

Further examples of the අනුකරණතා, *anuttakattá*;—  
සුදෙනා ඔදනො පටික, *súdena odano paccate*, *rice is dressed by the cook*; පුමුණා පුමුණු කත, *pumunā pumūṇaṁ katam*, *good actions are performed by the man*.

Here සුදෙනා, *sudena*, and පුමුණා, *pumunā*, are the අනුකරණතා, *anuttakattá*.

Examples of many අනුකරණතා, *anuttakattá*, *subordinate agents*;—සුදනෙහි සුදනාඔදනා පටාටික, *súda-jepphena súdeno odano pacápiyate*, *the principal cook causes food to be cooked by a cook*. අමඬනා සුදනෙහි සුදනා ඔදනා පටාටික, *amaccena súdajepphena súdena odano pacápiyate*, *the minister makes the principal cook cause food to be dressed by a cook*.

When there are two acts performed by the same agent, the one is termed පටික ක්‍රියා, *padhāna kriya*, and the other අපටික ක්‍රියා, *appadhānakriyá*, and the agent is put in the third case, *as*, බ්‍රාහ්මණාහුභුත්වස්ස, *brāhmanena bhutvá suppyate*, *the Brahman having eaten sleeps*.

Here සුප්පාත, *suppyate*, is the පටික, *padhāna*, and භුත්වා, *bhutvá*, the අපටික ක්‍රියා, *appadhānakriyá*.

Examples of the උත්තරණ, *uttakarana*. චිත්තරුක්ක, *chinnarukkho*, *an axe, that by which a tree is cut*, පාහරණ, *pa-haranaṁ*, *a weapon, that by which persons are struck*.

Example of the උත්සාහපදන, *uttasāpādāna*. දිනනාසංක, *dinnasunko*, *he to whom tribute is given, a king*; දාකිණිය, *dakkhiṇeyo*, *he to whom gifts should be made, a priest*.

Example of the උත්සාහපදන, *uttasāpādāna*, නිග්ගහපදන.

viggatajāno, *that from which men have gone forth, viz. a village:*  
 භීෂො, bhīṣo, *he from whom danger is apprehended, viz. a Rāk-*  
*shasa.*

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 Examples of උත්තරාසාරො, uttādhāro. මත්තමානො, matta-  
 mātāggaṃ, *that in which furious elephants are residing, viz. a fo-*  
*rest:—රුක්ඛවා, rukkhavā, that wherein are trees, viz. a country;*  
 ආසනො, āsanaṃ, *that on which persons sit, viz. a chair.*

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 Examples of the උත්තරාසාරො, uttādhāro, or possessive case,  
 දසබාලො, dasabalo, *he who has the strength of ten (elephants.)*  
 viz. *Budu*; වෙනිකො, veniko, *he whose science is that of playing*  
*on musical instruments, viz. a Gandhurwa.*

සමාසො, samāso, or compound terms may be formed with  
 nouns in every case, but the කිතො, kitako, *affix*, is used in  
 all cases the possessive excepted.

The තද්ධිතො, taddhito, *affix*, is used for all cases, the කරණ  
 karana, and අවධි, avadhi, instrumental and ablative excepted.

The ආචරණො, ākātāṃ, or verb, is used with the කතු,  
 kattu, and කම්මො, kammaṃ, or nominative and instrumental and  
 accusative case.

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 The different uses of the cases of nouns.

The second case is used to express acts of two kinds, volun-  
 tary and involuntary (ඉච්ඡිතො, icchito, and අභිච්ඡිතො,  
 anicchito,) on the part of the agent; as, බුද්ධං වන්දෙ, buddham  
 vande, *I worship Buddha*; ආහාරස්ස භුජිති, āhāraṃssu bhuñ-  
 jati, *he eats a diminished cup (of food.)*

The above are instances of voluntary acts.

කන්තකං මද්දති, kantakam madhati, *he treads on a thorn*; වි-  
 ඤානං විඤ්ඤති, viññānaṃ viññati, *he swallows poison.*

These are instances of involuntary acts.

ගාමං ගාමං රුක්ඛං ගුහං ගුහං රුක්ඛං ගුහං  
 gāmaṃ gāmaṃ rukkhā guhaṃ guhaṃ rukkhā guhaṃ  
 gāmapasappaṃ, *going to the village, he came to a tree. This is*



an instance both of voluntary and involuntary acts, or rather of a desired and undesired object; the village being the former and the tree the latter.

The following are examples of the අකථිතකමො, akathitakammo.

හගදා හිනකු උතදංවාච, bhagavá bhikkhú etadavoca, *Buddho said this to the priests*; බිරණ කටංකරොති, bíraño kaṇkamkaroti, (*with*) the beru grass he makes a mat.

In these examples the priests and the beru grass are the අකථිතකමො, akathitakammo, because they have no connection with the verb.

The අකථිතකමො, akathitakammo, is to be found in verbs preceded by nouns in the second case.

There are three other sorts of කමො, kammo, viz. භිබ්බති, nibbatti, විකති, vikati, පත්ති, patti;—කටංකරොති, kaṇkamkaroti, *he makes straw*; කළු කොපති, kaḷḷa kappham jhāpeti, *he burns fuel (firewood)* රූපං විපසාසති, rūpa vipassati, *he beholds a figure*.

The first is an example of the භිබ්බතිකමො, nibbattikamam, where the object is something formed or produced.

The second is an example of the විකතිකමො, vikatikamam, where the object is something destroyed.

The third is an example of the පත්තිකමො, pattikamam, where the object is something beheld.

The second case is also used with words denoting a substance, a quality, or an action, and including the ideas of time and travelling; as, මාසං මාසොදුනො, māsam māsoduno, *fish (food) for a month*; සරදං රමණීයාදී, saradam ranīyānādī, *a pleasing river in the clear season*; මාසං සජ්ජායති, māsam sajjāyati, *he reads (for) a month*; යොජනං වනරාජී, yojanam vanarājī, *a line or row in the forest, one yodun (in extent)* යොජනං දිගො පබ්බො, yojanam dīgho pabbato, *a mountain one yodun high*; කොසං සජ්ජායති, kosaṃ sajjāyati, *he reads (for) a Kosa, (the dis-*

tance of 500 bows;) රුක්ඛං අනුවිජ්ජාතෙතවංඤා, rukkhāṃ anuvijjota tecando, *the moon shines on the trees in succession.*

Here රුක්ඛං rukkhāṃ, is denominated the ලක්ඛණං, lakkaṇaṃ, and වංඤා, cando, the ලක්ඛිතං, lakkhitaṃ.

The preposition අනු, anu, denotes repetition, and similar phrases, are denominated විච්ඡා, vicchā, as are also the following where the noun is repeated, viz. ගාමො ගාමො ගම්මකෙ, gāmo gāmo gammyate, *it is said from village to village*; ගාමො ගාමො රමණකා, gāmo gāmo ramanīyo, *the villages are respectively beautiful*; ග්‍රාමෙ ගාමෙරලං, gāme gāmejalam, *water from village to village*; භාදු දෙවදත්තා මාතරමනු, śādhū devadatto mātaramanu, *Devadatta is kind to his mother*; යදෙසු මං අනුසියා තදියතු, yadhattha mamasīyā tamdiyatū, *if there is any thing here for or belonging to me, let it be given, or if my share is here &c.* නදි. අනුසිතා බාරාණසි, nadim anvasitā bārāṇasī, *Baranais is near the river*; අනුසාරිපුත්තං පඤ්ඤාලාභිකඛු, anusāriputtam paññavā bhikkhu, *a priest inferior in learning to Sariputta.*

In the same manner the prepositions පටි, papi, පරි, pari and අභි, abhi, are joined to nouns in the second case, to express different relations.

Sometimes the second case is used instead of the sixth; as, තංකොපනභගවන්තං, taṃkopaṇabagavantam, this has the same acceptation; as, තස්ස භගවංසා, tassa bhagavato, *that Buddha's.*

The second case is used in construction with අන්තරා, antarā, අන්තො, anto, අන්තරා, tiro, අභිතො, abhito, පරිතො, parito, පටිතො, papibhā, &c. as, අන්තරාලංකරං, antarācāṇaṇḍam, *and within the Wihara called Nālanda*; අන්තරාලං, antorappham, *within the country*; නිරාලං, tirorappham, *outside of the country*; අභිතොගාමං පරිතොගාමං, abhitogāmaṃ parito gāmaṃ, *round about the village*; උපමා මං පටිතාසි, upamaṃ papibhāti, *the comparison or simile is understood by me.*

The second case is sometimes used instead of the third; the

seventh, the fourth, and the fifth; as, මංඤ්ඤාසීති, maññā-ladissati, *he will not speak with me*; පුබ්බාහ්නා නිවාසෙති, pubbañña samayaṃ nivāsetvā, *having dressed in the forenoon*.

The verbs වස, vasa, *to dwell*; සි, si, *to rest*; ආස, āsa, *to sit*; ධි, phā, *to stand*; විස, visa, *to enter*, when preceded by the prepositions උප, upa, අනු, anu, අධි, adhi, ආ, ā, අත්ථි, abhi, ඤි, ni, require to be connected with a noun in the second case, as, ගාම.උපවසති අනුවසති අධිවසති ආවසති, gāmaṃ upava-sati anuvāsati adhivāsati āvāsati, *he dwells by, or with, after, over, or at the village*; ගාම.අවිසෙති අධිසෙති අඤ්ඤාසීති අභිනිවිසති, gāmaṃ adhiseṭi adhiṭṭhissati aññāsiṭi abhinivasiṭi, *he rests, stands, dwells, in the village, or enters therein*.

Verbs of drinking and of moving, govern a noun in the second case; as, නදි.පිවති, nadīpivati, *he drinks (in) the river*; ගාම.චරති, gāmaṃ carati, *he walks in (the) tillage*; පසඤ්ඤාසීති, paṭisaññāsiṭi, *I will tell thee afterwards*; පුබ්බා.ගාම. pubbhenagāmaṃ, *in the forepart of the village*.

The above are examples of the second case, used instead of the fourth and fifth.

Words called ක්‍රියාවිසෙසනා, kriyāvisesanaṃ, which though nouns, frequently answer to adverbs in English, are put in the second case; as, සුඛ.වසති, sukhavāsati, *he sleeps well, or at his ease*.

ක්‍රියාවිසෙසනා, kriyāvisesanaṃ, are a class of words which can be connected with වෙ, bhū, *to be*; කර, kara, *to do*; and all other verbs as in the above instance;—සුඛ.සයනා.කරෙති, sukhamsayanam kareti, is synonymous to සුඛ.වසති, sukhavāsati, and සුඛ, sukhā, in that example is the විසෙසනා, visesanaṃ, *to do*, sayanaṃ, and in the neuter gender.

All words coming under the denomination of ක්‍රියාවිසෙසනා, kriyāvisesanaṃ, must be in the singular number and in the neuter gender; as, බික්ඛුසුඛාංඝිතො, bhikkhusukhaṃphito, *the priests were in a state of comfort*.

That which is the agent of a verb whether කමමය, kam-mattam, *active*, or අත්තමය, attattham, *neuter*, is termed කරකු, kattu; as, සුදෙන ධාතූය කමමයි ඔදනො පටින, súdeṇa thālyam kapphehi odano paccate, *food is cooked by the cook in a pot with fuel*; රජතුමාපාසාද පාදෙහි සිටන, rañña pássāda pádehi phiyate, *the king stands on his feet in the palace*.

In the above examples පටින, paccate, is the කමමය, kammattam, and සිටන, phiyate, the අත්තමය ක්‍රියා, attattha-kriyá.

### The third case.

The implement or instrument with which an action is performed is put in the third or implementive case, which is then denominated කරණ, karanam.

The කරණ, karanam, is of two kinds, බාහ්‍ය, bāhya, and අජ්ඣත්තික, ajjhattiko; as, දත්තෙන විහිමි දුනාමි, dātteṇa viḥim lunāmi, *he cuts paddy with a sickle*; නෙතෙන චක්ඛං ඉක්ඛාමි, nettena cāḍaṃ ikkhāmi, *he beholds the moon with the eye*.

In the above examples දත්තෙන, dātteṇa, is the බාහ්‍යකරණ, bāhyakaranam, or extraneous implementive case, and නෙතෙන, nettena, is the අජ්ඣත්තිකකරණ, ajjhattikakaranam. සහ, saha, අලං, alaṃ, කිං, kiṃ, and some other words when used in construction with a noun, govern the third case; as, පුත්තෙන සහවුත්තිථිලොචනංවා, puttēṇa saha-vutti thūlo-dhanamvā; the සහ, saha, in the above example may be optionally omitted; අලංගවාසෙන, alaṃtevāsena, *thou has dwelt long enough, or of his dwelling there has been enough*, කිංකරොති, kimteja-pāṇi, *what has thou to do with curled hair*.

Nouns signifying the means by which any purpose is accomplished are put in the third case; as, අනුභවංගං, annena vasati, *he lives by means of food*.

The third case is sometimes used instead of the seventh; as, දූෂණංගං, pubbena gāmaṃ, *in the fore part of the village*. ||

The place of bodily infirmities is put in the third case ; as, අක්ඛිනාකාණො, akkhinákāṇo, *blind with one eye.*

The person or thing with which another is connected or associated, or by which it is distinguished, is also put in the third case ; as, ගොතෙනා ගොතමො, gottetana gotamo, *by family a Gotama.*

The third case is sometimes used instead of the second ; as, තිලෙහි වපති, tilehi vapati, *he sows (with) Tala seed.*

Sometimes the third case is used instead of the fifth ; as, සුමුත්තා මයං භෙසා මහාසමභෙසා, sumuttá mayam tena mahásamanena, *we have escaped from that Buddha.*

Sometimes it is used instead of the first case ; as, අත්තනාව අත්තනාසමමනසී, attanáva attánam sammanni, *by himself he knows himself, or in other words, he knows himself.*

The third case is used to express the habitual possession of any thing ; as, පරිබාජකං තිදංඛො අද්දකඛි, paribbájakam tidanñena addakkhi, *he saw a pilgrim with a stick having three points*

The third case is used to express what is termed ක්‍රියාව වංග, kṛiyá pavagge, *that which is done with rapidity ; as, එකා හෙතෙව ධාරානසී.පානසී, eká heneva bārānasipáyasi, he went with one day to Bārānasi, (that is, in one day.)*

It is also used to express likeness ; as, මාතරාසමො, mātārāsamo, *like (with) the mother : and time, as, කාලෙන ධම්මසවනං, kálena dhamma savanam, the hearing of a religious discourse with time, (that is in time, or at the proper time.)*

පුබ්බො, pubbó, and some other words of similar import, govern a noun in the third case ; as, මාසෙනාපුබ්බො, māsēnapubbó, *a month ago ; යෙභුග්ගෙන උපසංකමිත්තදී, yebhúyyena upasamkamittiyádi, he approaches frequently.*

#### The fourth case.

Words are put in the fourth case when they denote objects to, towards, for, at, or against, which any thing is done or intended ; as, සමනස්ස චිවරං දදාති, samanassa cīvaram dadāti, *he gives*

a priestly garment to a priest ; සමනස්ස රොවතෙ සබ්බං, sama nassa rocate saccam, truth is pleasant to a priest ; යග්නිකදත්තස්ස ජතං ධාරයතෙ, yaññadattassa chattam dhārayate, he holds an umbrella to Yagñyadattu.

Words termed අනිරා, anirā, අනුමනතු, anumantu, and ආරාධනතො, ārādakattā, require to be constructed with a noun in the fourth case ; as, රුක්ඛස්ස ජලංදෙති, rukkhassa ja-lamdeti, he gives water to the tree ; බික්ඛුනො ජලංදෙති, bikkhu-no jalamdeti, he gives water to the priest, අත්තිනො ජලංදෙති, atthino jalamdeti, he gives water to the beggar.

Verbs of praising &c. govern a noun in the fourth case. These verbs are termed සිලාඝාදී, silāghādi ; as, බුද්ධස්ස සිලා ඝාතෙ, buddhassa silaghate, he praises Buddho ; හනුමෙතු යො, hanutetūyham, he conceals (it) from thee, (literally to thee) උපති ඓය්‍ය සත්‍යපුත්තානං, upatippheyya sakkyaputtānam, he waits on the sons of Sakya ; තු යො සපතෙ, tūyham sapate, he swears to thee ; සුචරණං තෙධාරයතෙ, suvañnamtedhārayate, he owes to thee gold ; සමිධානං පිහයන්ති දිට්ඨිඤ්ඤා, samiddhānam piḥayan-tidaliddo, the poor are fond of the rich ; තස්ස කුජ්ඣති, tassa kuj-jhati, he is angry at him ; දුහයති දිසානං, duhayati di-sānam megho, the rains destroys the regions ; තිත්ථියා ඉස්සන්ති සමනානං, titthiyā issanti samanānam, the Tertakas (or persons professing the Braminical faith,) envy the Samanas (or priests of the Budhuist faith) ; දුජ්ඣන්ති ගුණවන්තා, dujjanā gu-navantā usūyanti, the wicked detest (to) the virtuous ; ආරාධො මම රාජානං, ārādhome rañño rājānamvā, my request is to the king, or the kings ; ආයස්මකො උපසම්පදාපෙකො උප සිස්සො ආයස්මකො, āyasmato upasampadāpekho upatisso āyasmantamvā, Upatissa is desirous of conferring the office of උප සම්පදා, upasampadā, on the aged person.

In both the preceding examples the noun is likewise in the second case.

In the following example the second case is used instead of

the fourth; භගවා භික්ඛු ඵහදොවාමි, bhagavā bhikkhū etadavoca, *Buddho said this to the priests.*

භික්ඛු භගවාටො පටිඤ්ඤාසු. ආසුනාතාසී, bhikkhu bhagava-to paccassosum āsunanti, *the priests listened, (or listen attentively) to Buddho.*

The first verb is compounded of the prepositions පටි, pati, and අ, a, and the root සු, su; the second has the preposition ආ, ā, prefixed to the same root; භික්ඛු ජනං ධම්මං සාවෙති, bhikkhū janam dhammam sāveti, *the priests cause the people to hear a religious discourse.* In the above example the second case ජනං, janam, is used instead of the fourth. භික්ඛුනො ජෙනා අනුගිණාසී පටිගිණාසිවා, bhikkhuno jano anugināsi patigināsi, *the people permit (to) the priest.*

Verbs of declaring, informing, or announcing, &c. require a noun in the fourth case; as, ආමන්තයාමිවා, āmantayāmi, *I declare to you.*

Words termed තදත්ථ; tadattham, govern a noun in the fourth case; as, යුද්ධාය සන්නොවා, yuddhāya sannaddho, *armed for battle.*

Words termed තුමත්ථ; tumattham, that is words having the same meaning, as if the affix තු were subjoined to them, are put in the fourth case; as, ලොකානුකම්පාය, lokānukampāya, *through compassion for the world*

Here අනුකම්පාය, anukampāya, being in the fourth case is equivalent to අනුකම්පිතං, anukampitum.

Words termed අලමත්ථ; alamattam, or verbs connected with අලං, alam, must be in the fourth case; as, අලංමලොමලයා මලයා අරහතිවා, alamamallo mallassa mallassa arahatīvā, *a warrior is fit for a warrior (viz. a match for him.)* අලං මෙ සුඛං ජනෙන, alam mesuvanena, *to me there is a gold enough.*

In the first example the word අලං alam, denotes *fitness*, and in the second rejection, as a *declaration that enough has been re-*

ceived implies the rejection of any further quantity that might be offered.

The verb **මො, muna, to think, esteem or look upon, governs** a noun in the fourth case, provided that noun denote an *animate substance and disrespect be intended*, as, **මොදොන් මො, මොදොන්, kapphaasa tvam maññe, I look upon thee as (literally for) a stick, or log.**

But the second case is used in the following examples; as, **ගුදො මො, මොදොන්, gaddhabham tvam maññe, I look upon thee as an ass; දුටුණි මො, මොදොන්, suvanham tvam maññe, I look upon thee as gold.**

Verbs of motion may either govern the fourth or the second case; as, **ගාමස්සගාමො ගාමිංගො, gāmesagato gāmaṅga-  
tovā, gone to the village.**

Verbs of blessing or praying for, govern a noun in the fourth case; as, **ගුණො ගුණං, bhavato bhaddam hotu, may good happen to you, Sir.**

Verbs denoting election or unanimous choice, govern a noun in the fourth case; as, **බාහුසමුත්තම, bāhusamutthame, the choice or consent of many is agreeable to me.**

**මහො, mahyo, much, governs a noun in the fourth case; as, මහොසො මත්තො, mahyoso mattāya, in great measure.**

Sometimes the fourth case is used instead of the seventh; as, **තුහං ආවිකරොමි, tvaṃham āvikaremi, I will explain to thee; උපමං සොභනොමි, upamaṃ te kaṇṇasāmi, I will give thee an example.**

Certain words used in salutation, govern a noun in the fourth case; as, **භාමො, bhāmato, salutation to thee; සොභනං, sotthi paṇāma, health to the people; ගතං, gataṃ, a good journey to thee.**

The interrogation **කිං, kim, in some constructions governs a noun in the fourth case; as, කිං විප්පාපිසාරො, kim vipphāpīsa-rāya, what (occasion) for regret.**



*The fifth case.*

Words are put in the fifth or proper ablative case, wherever separation is implied, as when in English the preposition from is put before a noun. The object when a fear or danger proceeds or is apprehended is also put in the fifth case, as is the person or thing from which any thing is taken; as, ගාමාගංචන්ති, gámāpenti, *they go from the village*; චොරානායන්ති, corābhāyanti, *they are afraid of a thief*, උපජ්ඣකා සිකිඛ. ගණනාති, upajjhāyá sikkham gaṇhāti, *he takes instruction from the teacher*; උපජ්ඣකාගො ආධීයංක, upajjhāyamaḥ ādhiyate, *he reads or learns to read from the teacher.*

In the use of words importing separation from an object in motion, or from an object at rest, චලො, calo, and ආචලො, acalo, the object is put in the fifth case; as, අසාධාවතො පාසො පතෙ, assādhāvato posopate, *the man falls from a horse running*; රුක්ඛාපල. පතෙ, rukkhā palam pate, *the fruit falls from the tree.*

When the preposition පරා, parā, is prefixed to the root ජි, ji, *to conquer*, the noun in construction must be put in the fifth case: as, බුද්ධො පරාජන්ති ආර්ක්කස්මිනි, buddhasmā parājenti aññatitthiyá, *persons of a different faith cannot prevail over Buddha.*

But if the second case be used in construction with the same, the superiority of the agents is indicated; as, වීර. පර. ජන්ති විරො, repum parājayati víro, *the brave man subdues his enemies.*

When the preposition ප, pa, is prefixed to the root ඉ, so as to form a word signifying origin without separation. The noun used in construction must be put in the fifth case; as, අනාවතංකාගො මහාසරා පභවන්ති, anavatattamhá mahāsará pabhavanti, *from (the lake) Anawatalta the great rivers proceed.*

In like manner the root ජ, já, denoting origin, requires a noun in the fifth case; as, පෙමානාජ්ඣතෙ භය, pemato jáyate bhayam, *fear originates in affection, or proceeds from affection.*

Verbs implying contempt or disinclination, require a noun in

the fifth case; as, අධ්မ්මා ඵ්ඤ්ඤා, *adhammā jigucchate*, *he despises acts of injustice*; අධ්මා පමජ්ජති, *adhammā pamajjati*, *he is disinclined to or averse to acts of injustice*.

Some nouns require to be construed with another in the fifth case; as, තතොපභූතී, *tatoppabhūti*, *thenceforward*; යතොසාරාමී, *yatosarāmi*, *from what time I remember*.

The pronoun අනුඤ්ඤා, *añña*, likewise, requires in some constructions a noun in the fifth case; as, භාණ්ඩානුඤ්ඤා, *bhāṇḍānuddukkhā*, *there is nothing but affliction*, or *there is no other thing than affliction*. භිංතො දෙවදත්තා, *bhinto devadattā*, *separated from Devadatto*.

Some prepositions govern a noun in the fifth case; as, අපාසාලාය ආයන්ති, *apasālaya āyanti wānija*, *merchants come from the hall*; අබ්‍රහ්මලොකා අබ්‍රහ්මලොකෙ, *ābrahmalokā abrahmaloka*, *ascends to or as far as Brahma loka*.

Nouns in construction with the preposition පති, *pati*, in the acceptance of similarity, barter or exchange, are put in the fifth case; as, බුද්ධස්මා පති සාරිපුට්ඨො, *buddhasmā pati sārīputto*, *Sariputto is like Buddho*: in which instance the lesser is compared to the greater object; සතමස්ස තෙලස්සා පදදති, *satamassa telasmā padadāti*, *he gives to him clarified butter in exchange for oil*.

The fifth case is said to be කාරකමාත්‍රේ, *kāraṇamajjhe*, in the following example; ලුද්ධකො ඉතො පක්ඛස්මා මිගං විජ්ඣති, *luddhako ito pakkhasmā migam vijjhati*, *the huntsman on the fifteenth day from this time, will shoot deer*; ලුද්ධකො ඉතොකොසා කුරු විජ්ඣති, *luddako itokosā kuñjaram vijjati*, *the huntsman at the distance of a call from hence shoots an elephant*.

Example of a noun in the fifth case, between two verbs; අජ්ඣ විජ්ඣතො පක්ඛස්මා විජ්ඣති, *ajja vijjitvā pakkhasmā vijjhati*, *having shot to day, he will shoot on the fifteenth day of the moon*.

Nouns in construction with adverbs are sometimes put in

the fifth, sometimes in the second and sometimes in the third case; as, රහිතා මතුජ මතුජා මාතුජෙන වා, *rahita-mātujā mātujam mātujena vā*, *without being born of a mother*; විදු සද්ධම්මා සද්ධම්මෙන වා, *vidu saddhammā saddhamman saddhammena vā*, *without religious knowledge or teaching*; භාණාකුලා චට්ඨිකා, *bhāṇākulā paḍḍhikā*, *becomes pretexts, from various families*, අරිහස්සි ප්‍රථිකවාය, *arihasasi prathivāyā*, *he has separated himself from the priest.*

Verbs signifying *preservation*, &c. are construed with a noun in the fifth case; as, උච්ඡුතො සිතාලෙ රක්ඛන්ති කෙත්තො, *ucchuto sigāle rakkhanti khetto*, *they keep the jackalls from the field of sugar canes*; යඤ්ච පච්චිකාමෙති භාවො චෙත්තො, *yava paḍisedhenti gāvo khetto*, *they keep the cattle from or out of the field of corn.*

But verbs implying *preservation* do not always require the fifth case in construction; as, භතකොස්ථො රක්ඛති, *bhatako yayam rakkhati*, *the servant watches over the corn.*

The object of dislike or aversion is put in the fifth case; as, උපෙක්ඛායා අභිධාරෙති සිංහො, *upejjhāyā atthandhārayati siṃso*, *the pupil conceals himself from his master.*

In the following example the seventh case is substituted for the fifth; as, ජෙතවනො අනාරාධිතො, *jetawane antarahito*, *he has deserted himself from the garden of Jeta*, (that is from the persons residing in that garden;) or rather *he has disappeared from the garden of Jeta.*

Words implying *distance*, require a noun either in the fifth case, or in the second case, or in the third; as, දුරතො ආරම්භි දුර, දුරෙහෙව, *dūrato āgamma dūram dūrenavā*, *having come from afar*; ආරතානෙ මොස දුරිතා ධම්මවිනායා ධම්මවිනායො ධම්මවිනායෙන වා, *ārakā te mogha purisā dhammawinayā dhammawinayaṃ dhammawinayaṇavā*, *those vain (or silly) men are far from the religious precepts of Buddha.*

Words implying *nearness* are also construed with a noun in the second, third, and fifth case, as, සමීපානො සමීපානො සමීපානො, *samīpano samīpano samīpano*, *nearness*.

On .sumipam gúwá gáwam gámenawá, near to the village.

Words signifying the distance between places or times, are construed with a noun in the fifth case; as, මධුරාය වතුසුඤ්ඤා ඡායාසු සංකසා, madhurāya catuṣyujāṇau saṅkassam, from Madura in four yoduns is Sankassa (that is Sankassa is four yoduns from Madura;); ඉකාඨකප්පනම්මක, iha ekanawuti kappanattake, ninety one kalpes from this time.

Sometimes the fifth case is substituted for the participial affix  
 ເຂົ້າ, twā : as, ບາດາຊ, ບ-ກອມຍະ, pāsādā sankameyya, *he goes*  
*up to the palace*; instead of ບາດາຊ, ວຸທິຣາເສີເຂົ້າ ບ-ກອມຍະ  
 pāsādam abhirūḥitwā sankameyya : ວາສນາ ຄູ່ອະຍະ, āsana  
 upphaheyya, *he rises from his seat*, instead of ວາສນາ ມິຕິ  
 ຊິເຂົ້າ ຄູ່ອະຍະ, āsane nisīditwā upphaheyya.

Words signifying a particular region or quarter require a noun in the fifth case; as, **ပုဂံ အထိတော့ မုခ်တော့ ငှာဝံ**, *purat-thimato avicito upari*, *on the east above Amichi*.

The object of comparison is put in the fifth case, in construction with adjectives for which the word *than* is used in English. This is called വിവേചന, *wibage, discrimination or distinction*; as, *യഥാ പാണ്ഡിതാരോ*, *yato paṇḍitāro, more eminent than any one.*

Words signifying restraint or *refraining from*, govern a noun in the fifth case ; as, *ගාමධම්මා විරတී*, *gāmadhammā wiratī*, *he abstains from fornication*.

Words signifying *purity*, සුඛිකා, *suddhatthe*, also require a noun in the fifth case; as, මාතීකා සුඛි, *mátito suddho*, *pure from the mother* (that is, *by the mother's side*);—පමොචනා, *pamocanathe*, or words signifying *escape or deliverance from any thing*, govern nouns in the fifth case; as, මුත්තොම රජෙහා, *muttomára bandhaná*, *escaped from the bonds of sin*.

• **ഹെതുവാക്കി**, *hetuwatthe*, words used in a causal signification, are put in the fifth case; as, **കാശംഹെതുവാ**, *kāśaṁ hetuṁ*, *on what account*, or *for what cause*; but they may also be put in the second, third, and fourth cases; as, **കിംകാരം**, *kiṁkāra-*

NAM, **කෙනෙහෙතුනා**, kenahetuná, **කිසිසහෙතු**, kissahetu, *for what cause*; **විවිත්තෙ**, wi.vittatthe, words signifying *separation* govern a noun in the fifth case; as, **විවිච්චකාමෙහි**, wi. wiccewakámehi, *separate from sensuality*;—**පමානෙ**, pamánatthe, words denoting *measure of distance* are put in the fifth case; as, **දිග්ඝාසානව විදන්තො**, dighaso nawa widattiyo, *nine spans in length*;—**පුබ්බසායකෙ**, pubbhayoge, words in connection with **පුබ්බ**, pubbha, are put in the fifth case; as, **පුබ්බවසංථොධා**, pubbhewasambodá, *before the attainment of the wisdom of Buddha*; **බන්ධනෙ**, bandhanatthe, words importing *the being bound or obliged*, govern nouns in the fifth case, and sometimes in the third; as, **සතසංඛාධෙධා සතනචා**, sata-samá satenawá, *bound for a hundred (pieces of money,)* that is in the sum of one hundred;—**ගුණවච්ඡෙ**, gunawaccae, words implying *a particular quality*, govern nouns in the fifth case; as, **ඉසාරියා ජනං රක්ඛති රාජා**, issariyá janam rakkhati rájá, *the king preserves the people by the influence of his prosperity*.

In some cases where a question is asked, or an explanation given, the fifth case is substituted for the participial affix **තො**, twá, and sometimes the second and third; as, **අහිංසො පුට්ඨොති අහිංසො**, abhidhammá pucchanti abhidhammam abhidhammenavá, *they enquire after having heard religious discourse*, instead of **අහිංසො සුථාපුට්ඨොති අහිංසො ධිකා**, abhidhammam sutvápucchanti abhidhamme phatvává. **අහිංසො කථාසොති අහිංසො**, abhidhamma kathayanti abhidhammam abhidhammenavá, *after learning by heart or being established in religious doctrine they give an explanation of it*, instead of **අහිංසො පටිකා කථාසොති අහිංසො ධිකා**, abhidhammam paphitvá katayanti abhidhamme phatvává.

**ථොකෙ**, thokatthe, words implying *smallness or insignificance*, are put either in fifth or third case; as, **ථොකා මුඛසි**, **ථොකනා**, thoká muccati thokenavá, *he escapes for a small matter*.

*The sixth case.*

The sixth case is the genitive. When two words come together of different meanings, not bearing a certain relation to each other, one of them is put in the genitive case; as, *භික්ඛුණා විවරං*, bhikkuno cīvaram, *the garment of the priest*; *නගරාසා මහේන්ද්‍රා*, naránamindo, *the chief of the people*; *නගරාසාසාමීපං*, nagarassa samīpam, *in the vicinity of the city*; *සුචරිතසාරාසී*, suvannassarāsī, *a heap of gold*; *රුක්ඛස්සාසාංකා*, rukkhassasā-kha, *the branch of a tree*.

The first examples is termed *යස්සරං*, yassayam, *that which belongs to any one*; the second, *සාමී*, sāmī, *lordship or superiority*; the third *සමීපං*, samīpo, *proximity*; the fourth, *සමුහං*, samūho, *multitude*; the fifth, *අවයවං*, avayavo, *member or integral part*.

The sixth case is likewise used in other constructions,—*භෙදාසාමිකං*, hetuyoge, *a causal connection*; as, *බුද්ධස්සාසාමිකං*, buddhassasāmetu, *by means of Buddha*.

*සද්ධිසමානං*, sadisatthe, words implying *equality or likeness*; as, *පිතූස්සාසාමිකං*, pitussa sadiso, *like the father*.

*අන්තර්ගතං*, antappaccaya yoge,—in connection with words terminated by the affix *අන්තං*, anto; as, *මුසාවාදස්සාසාමිකං*, musāwādassa ottappam, *the fear of falsehood*.

*ගුණාසාමිකං*, gunayoge,—in connection with words importing a quality; as, *පඤ්ඤාසාමිකං*, paññāya paṇubhāvo, *the skill of wisdom*; (that is derived from wisdom.)

*සුඛිතං*, suḥitatthe,—words implying *fullness or completion*; *පලානං*, palānam titto, *filled with fruit*; *පුරාණිකං*, pūram hirañja suvannassa, *full of unwrought and wrought gold*.

*භිජානනං*, nīpātantara yoge,—in connection with words having a medial term indeclinable; as, *වසාසකත්වං*, vasalasakavā, *having made him an outcast*.

*කාලං*, kāle,—words denoting time; as, *මාසස්ස ද්විත්වං*, māsassa dvikkhattum bhuñjati, *he eats twice a month*.

Words in connection with the root रुज्, *ruja*, to pain or ache; as, *देवदत्तात् रुजति*, *devattassa rujati*, *Dewadatta is pained, or suffers pain.*

*वत्तमणे तयोगे कट्ठारि*, *vattamāne tayoge kattari*, in construction with words having the participial affix क्, but used as verbal nouns; as, *राज्ञो सम्मतो*, *rañño sammato*, *the consent of the king.*

The genitive case is also applied in the following instances viz. *जान्या जानको*, *jannya janako*, in connecting the production with the produce; *वाचसो वाचको*, *vācayo vācako*, the speech with the speaker; *विकारो विकारी*, *vikāro vikāriya*, the species with the genus; *परिमाणं परमेय्यं*, *parimāṇa parameyya*, the measure with that which is measured; *पुराणं पुरितम्*, *purāṇa pūritam*, that which fills and that which is filled; as, *राज्ञो पुत्रो*, *rañño putto*, the king's son; *सदस्सत्थो*, *saddassatto*, the meaning of a word; *खिरस्स विकारो*, *khīrassa vikāro*, buttermilk or curds; *तिलानाम्मुप्पि*, *tilāṇam muṇṇhi*, a handfull of Tila seed; *वस्सं ततिमं*, *vassāṇam tatiye māse*, the third month of the year.

Where property is implied the noun may be either in the sixth or in the seventh case; as, *गोणं गोणं*, *gonāṇaṃ gonāṇaṃ*, *the proprietor of the oxen.*

*निद्धारणे*, *niddhārane*. Words implying separation, or singling out of a multitude are put either in the sixth or seventh case; as, *नारं नारं*, *nāraṇaṃ nāraṇaṃ*, *amongst men the Kattria is most valiant*; *कण्ठगव्यानां*, *kaṇṭhagavyāṇaṃ*, *amongst cows the black cow is that which gives most milk*; *पथिकानाम्*, *pathikāṇaṃ*, *amongst travellers the running messenger (or he who travels post,) is the quickest*; *देवदत्तात्*, *devadatta*, *amongst Brahmins Dewadatta is the (most) learned.*

In some instances the seventh case is substituted for the first, as well as for the sixth case; as, *ඉදම්පියා හොති සිලසම්*, *idampissa hoti silasam*, *this is his mode of observing precepts*.

When *disregard* is intended the noun is put sometimes in the sixth and sometimes in the seventh case; as, *රුදංතො දරණා පබ්බජි*, *rudato dāraṇassa pabbaji*, or *රුදන්තස්මිං දරණෙ පබ්බජි*, *rudantasmim dāraṇe pabbaji*, *he became a priest whilst the child was crying, or disregarding the weeping of the child*.

Sometimes the sixth case is used instead of the third or seventh; as, *පුඤ්ඤා භුට්ඨං යජති*, *pupphassa buddham yajati*, *he worships Buddho with a flower offering, (or makes an offering of flowers to Buddho)*

*කිමලමාත්තො*, *kimalamatthe*, the adverbs *කිං*, *kim*, *what?* and *අලං*, *alam*, *enough, hold!* may govern a noun in the sixth case, instead of the third or seventh; *කිං තස්සා*, *kim tassa*, *what by him*; *තස්සා අලං*, *tassa alam*, *enough by him*.

In the following example the sixth is used instead of the seventh case; as, *කුසලා නට්ඨි ගීතස්සා*, *kusalā natṭhi gītassa*, *skilled in dancing and singing*.

Words followed by others having the affixes *තා*, *ta*, or *තඬු*, *tabba*, subjoined are put in the third, and cannot be put in the sixth case; as, *දෙසිතොමාසො*, *desito mayā*, *preached by me*; *තඬු භික්ඛුන්හි සික්ඛා*, *tabbā bhikkhunhi sikkhā*, *religious precepts should be observed by priestesses*.

The sixth case is sometimes used instead of the second or fifth; as, *කමමස්සා කත්තාරො*, *kammassa kattāro*, *the doers of an act*; *මාතස්සා සරති*, *mātussa sarati*, *he remembers his month*; *පිතස්සා ඉච්ඡති*, *pītussa icchati*, *he longs for his father*; *දෙයස්සා දායති*, *telassa dayati*, *he gives oil*; *උදකස්සා පටිකුරුමා*, *udakassa patikurute*, *he purifies the water, or makes it good*; *සබ්බො තප්පනා දම්මස්සා*, *sabbe tapanā dhammā*, *all afraid of punishment*.

Words to which the affixes *තවන්තා*, *tavantu*, *තාවි*, *tāvi*, *ඬා*, *tvā*, *ආනා*, *āna*, *මානා*, *māna*, *නුකා*, *nuka*, &c. are sub-



joined govern nouns in the second case, and never in the sixth ; as, රථකතා කතාරි කරානො කරමොනො, *ratham katāva katāva karāno kurumāno*, *having constructed the carriage, the person by whom the carriage has been made, the person (employed in) making the carriage* ; පසභේද, *pasavo*, or පසභේද නාශකයා, *pāsavo ghaṭako*, *the destroyer of four footed beasts*.

When a noun with a කිතක, *kitaka* affix comes in connection with two nouns one of which is the agent and the other the object,—the agent is not put in the sixth case, but the object is ; as, අච්ඡරිතො අරජකෙන උත්තොංගොනො, *acchariyō arajākena vatthānamrāgo*, *the dying of cloth, by a person not a dyer, is wonderful*

#### The Seventh Case.

The seventh case is the *locative*, and is used in various acceptations, but more particularly in those denoting the *place of any action or passion*. It is also termed ඔසාසකාරකේ, *ōśāsakāraṇē*.

The acceptations in which the seventh case is chiefly used are—1. ඔපසිලසික, *opasilesika*, *clinging to, or adhering to, in or within, or upon* ; as, ගඬෙහුටාරි, *ghaṇḍhesuvāri*, *water in the pots*.—2. විසය, *visaya*, *place* ; as, සලිල මලා, *salile mācchā*, *fish of the water*.—3. අභ්‍යන්තර, *abhyāsa*, *by or near* ; as, නදිය සසාම, *nadiyam saśam*, *the corn near the river*.—4. විහිපික, *vyāpika*, *that which is spread through any thing* ; as, තිලසුතල, *tilasutelam*, *oil in the Tila seeds*.

The seventh case is sometimes substituted for the කම්ම, *kamma*, (second case,) කරණ, *karana*, (third case,) and නිමිත්ත, *nimitta*, or casual case ; as, බහ්‍යසුග්‍රහිතා බුඛන භුක්තිං, *bāhyasugrahetvā buddhani cumbitvā*, *having taken (his) hands and having kissed (his) head* ; භික්ඛුසු අභිවාදෙනා, *bhikkhusu abhivāḍenti*, *they salute the priests* ; පත්තෙසු පිත්ථ්‍යා භාරන්ති, *pattesu piṇḍīya caranti*, *they walk about for alms with their*

*begging cups*; කුඤ්ජරො දන්තොසු කසුද්දංතො,\* kuñjaro danteasu haññate, *the elephant destroys with his trunks*;

The seventh case is substituted sometimes for the fourth; as, සග්ගදින්නා, saghedinnam, *given to the priest*.

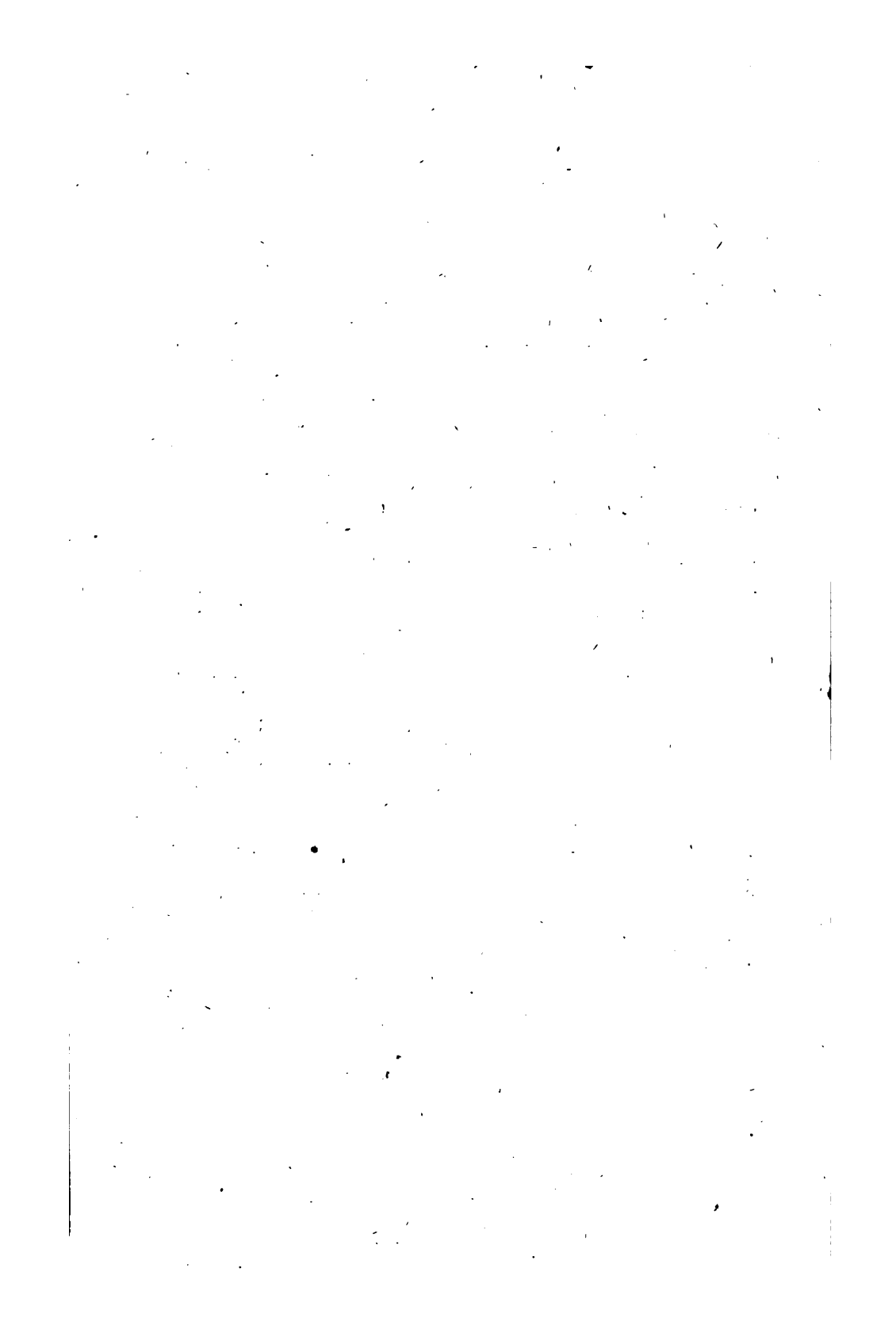
Sometimes also for the fifth; as, කදලිත්ථුගජං රක්කති, kada-lisu gajam rakkhati, *they keep the elephant from the plantain trees*.

A noun with its attributives is put in the seventh case in construction with another word, where it is intended to express coeval or subsequent action; as, ප්‍රබණා සමයෙ ගංතො, pub-baṇḥa samaye gato, *he went early in the morning*; සංඝස්ස ගො ජිය මානෙස්ස ගංතො, saṃghesu bhojēeya mānesu gato, *he went whilst the priests were eating*.

Prepositions අධි, adhi, and උප, upa, give the words to which they are prefixed the sense of the seventh case; as, උප භික්ඛස්ස කහපනො, upanikkhassa kaḥāpanam, *a kahapana (coin) is worth more than a nikkha*; අධිබ්‍රාහ්මදත්තො පාඨ්ඤා, adhibrahmadatto pañcālā, *the people of Panchāla are subject to Brahmadatta*; අධිදේවස්ස ධූමො, adhidevesu buddho, *Buddho is the chief of the Devās*.

Words having the signification of මනිත, manñita, *pleased*, උස්සුක, ussuka, *diligent, or zealous*, govern nouns in the seventh and third cases; as, ඥානෙනා පසිද්ධො ඥානසම්මා, ñānena pasīdito ñānasamimvā, *pleased with wisdom*; ඥානෙනා උස්සුකො ඥානසම්මා, ñānena ussuko ñānasamimvā, *diligent in (acquiring) wisdom*.

\* The difference between the කරණ, karaṇa, and නිමිත්ත, nimitta, case, seems to be that the former denotes extraneous instrumentality, and the latter the operation of an instrument immediately connected with the agent as the tusks of an elephant, the hand of a man, &c.



# PALI VERBS.

| බාහු.<br>Root. | පිච්ඡන්.<br>Translation. | ක්‍රිය.<br>Verb.                              |
|----------------|--------------------------|-----------------------------------------------|
| භූ             | භූතායං                   | භවති, <i>he is.</i>                           |
| පච             | පාකෙ                     | පචති, <i>he cooks.</i>                        |
| ගච්ඡ           | ගතිමිති                  | ගච්ඡති ගමෙති, <i>he goes.</i>                 |
| භජ්ජ           | ගතිමිති                  | භජ්ජති, <i>he goes.</i>                       |
| සිලොක          | සංගාතෙ                   | සිලෙකෙති, <i>he collects.</i>                 |
| සකු            | සංකායං                   | සංකති, <i>he doubts.</i>                      |
| භුක්ක          | ආදානෙ                    | භුක්කති, <i>he takes.</i>                     |
| චක             | ආදානෙ                    | චකති, <i>he takes.</i>                        |
| කෙ             | සද්දෙ                    | කෙති, <i>he sounds (the voice.)</i>           |
| අකි            | ලුඤ්ඤෙ                   | අකති, <i>he regards.</i>                      |
| භූ             | සද්දෙ                    | කෙති, <i>it sounds.</i>                       |
| චංක            | කොට්ඨෙ                   | චංකති, <i>he bends.</i>                       |
| චචි            | චචෙ                      | චචති, <i>he adorns.</i>                       |
| චති            | කොට්ඨෙ                   | චංකති, <i>he bends.</i>                       |
| සක්ක           | ගතෙ                      | සක්කති, <i>he goes.</i>                       |
| චක             | ගතෙ                      | චකති, <i>he goes.</i>                         |
| කකි            | ඵලිතෙ                    | ඵලිති, <i>he beautifies</i>                   |
| කකි            | චිතක්කනෙ                 | තක්කෙති, <i>he thinks.</i>                    |
| අය්ග           | ගති or කොට්ඨෙ            | අග්ගති, <i>he goes, also he bends</i>         |
| ලග             | සගෙ                      | ලග්ගති, <i>he adheres.</i>                    |
| මග             | පසනෙ                     | මග්ගති, <i>he seeks.</i>                      |
| අගි            | ගතිමිති                  | අගති, <i>he goes.</i>                         |
| ඉගි            | ගතිමිති                  | ඉගති, <i>he travels.</i>                      |
| ඊගි            | ගතිමිති                  | ඊගති, <i>he travels.</i>                      |
| ලිගි           | ගතිමිති                  | ලිගති, <i>he travels.</i>                     |
| චගි            | ගතිමිති                  | චගති, <i>he travels.</i>                      |
| සිලාස          | කථනෙ                     | සිලාසති, <i>he praises or commends.</i>       |
| ජග්ග           | හසනෙ                     | ජග්ගති, <i>he laughs.</i>                     |
| අග්ග           | අග්ගනෙ                   | අග්ගති, <i>he raises the value of things.</i> |
| සිඤ්ඤ          | ආරායනෙ                   | සිඤ්ඤති, <i>he perfumes.</i>                  |
| ලඤ්ඤ           | ලංඝනෙ                    | ලංඝති, <i>he disobeys.</i>                    |
| චච             | චාත්තචචෙ                 | චාචති, <i>he speaks (as an orator)</i>        |
| සාච            | සාචාන                    | සාචති, <i>he requests.</i>                    |
| රූච            | දිත්තිකං                 | රූචති, <i>he shines (as the sun)</i>          |
| භූච            | සොකෙ                     | සොචති, <i>he distresses (the mind)</i>        |
| භූච            | සද්දෙ                    | කොචති, <i>he stammers.</i>                    |

|         |          |                                                  |
|---------|----------|--------------------------------------------------|
| විච     | විචචනො   | වෙච්ඡි, he comprehends.                          |
| අච      | පුජං     | අච්ඡි, he offers (religiously.)                  |
| චච      | ගමනො     | චච්ඡි, he travels.                               |
| කච      | අචමඤ්ඤො  | කච්ඡි, he polishes (by rubbing).                 |
| ඤ්ච     | අපනායනො  | ඤ්ච්ඡි, he puts away.                            |
| නාච     | නාචනො    | නාච්ඡි, he dances.                               |
| මච      | රොචනො    | මච්ඡි, he becomes pleased.                       |
| අච      | අචනො     | අච්ච්ඡි, he offers (religiously)                 |
| වු      | වචනො     | වච්ඡි, he dies                                   |
| සච      | සමවාසෙ   | සච්ඡි, he becomes pacified.                      |
| පච      | යානො     | පාච්ඡි, he drives (as an animal.)                |
| කච්ච    | දින්නියං | කච්ඡි, he shines.                                |
| වච      | දින්නියං | වච්ඡි, he shines.                                |
| මච්ච    | ධාරණං    | මච්ඡි, he bears.                                 |
| පුච්ච   | පුච්චනො  | පුච්ච්ඡි, he asks.                               |
| මුච්ච   | මොහ      | මුච්ච්ඡි, he forgets                             |
| ලච්ච    | ලච්චනං   | ලච්ඡි, he intimates (by signs)                   |
| අච්ච    | ආයාමෙ    | අච්ඡි, he turns (as a carpenter                  |
| පුච්ච   | පුච්චනො  | පුච්ඡි, he cleans (as a table with a towel.)     |
| උච්ච    | උච්චනො   | උච්ඡි, he cuts.                                  |
| නච්ච    | නච්චනං   | නච්ඡි, he cuts (as a carpenter with an adze)     |
| විච්ච   | විච්චනො  | විච්ඡි, he grinds.                               |
| ච්ච     | දින්නියං | ච්ඡි, he shines.                                 |
| වච්ච    | ගමනො     | වච්ඡි, he shines.                                |
| අච්ච    | ගමනො     | අච්ඡි, he shines.                                |
| රච්ච    | රභො      | රච්ඡි, he desires.                               |
| හච්ච    | අචමඤ්ඤො  | හච්ඡි, he bruises.                               |
| අච්ච්ච  | ගතිමිති  | අච්ඡි, he travels.                               |
| චච්ච    | කම්මිනො  | චච්ඡි, he shakes.                                |
| හච්ච    | සංසෙවනො  | හච්ඡි, he demeans himself (as to obtain favour.) |
| සච්ච    | සග්ග     | සච්ඡි, he unites.                                |
| මුච්ච්ච | කම්මිනො  | මුච්ඡි, he shakes.                               |
| සච්ච්ච  | දෙවච්චනො | සච්ඡි, he offers (as to a god.)                  |
| තිච්ච   | තිසානො   | තිච්ඡි, he becomes cunning.                      |
| වච්ච්ච  | සානිසං   | වච්ඡි, he sends.                                 |
| සච්ච්ච  | ආලිංග    | සච්ඡි, he embraces.                              |
| මුච්ච්ච | මුච්චනො  | මුච්ඡි, he sinks.                                |
| මච්ච්ච  | සංසුඤ්ඤ  | මච්ඡි, he polishes.                              |
| ලච්ච්ච  | ලච්චනො   | ලච්ඡි, he abashes.                               |
| තච්ච්ච  | තච්චනො   | තච්ඡි, he threatens.                             |
| අච්ච්ච  | අච්චනො   | අච්ඡි, he collects; also, he offers.             |
| සච්ච්ච  | අච්චනො   | සච්ඡි, he adorns.                                |

|         |                |                                                            |
|---------|----------------|------------------------------------------------------------|
| උප්ප    | භිම්බොනො       | උප්පති, he creates.                                        |
| උප්ප    | භද්දෙ          | උප්පති, he roars (as thunder)                              |
| භූමි    | අවුත්තංගිකද්දෙ | භූමති, he sounds (as indistinctly as the sea &c.)          |
| භූ      | අවුත්තංගිකද්දෙ | භූමති, he sounds (indistinctly as the voice of birds, &c.) |
| ඛප්ප    | භාහිකො         | ඛප්පති, he devours.                                        |
| භප්ප    | භාහි           | භප්පති, he fries.                                          |
| ඉප්ප    | භරිතංගිකෙ      | ඉප්පති, he glorifies or dignifies.                         |
| අදි     | ආදිවත්තංගිකෙ   | අදිති, he binds.                                           |
| භාහිප්ප | භාහිප්ප        | භාහිප්පති, he causes to ooze out.                          |
| භදි     | භද්දංගිකෙ      | භද්දති, he does good actions.                              |
| සිද්ධ   | සිහාරප්පතිකෙ   | සිද්ධති, he handles.                                       |
| සද්ද    | භරිතංගිකෙ      | සද්දති, he colours (blue.)                                 |
| මද්ද    | මුත්තංගිකෙ     | මද්දති, he strengthens.                                    |
| මුද්ද   | මුත්තංගිකෙ     | මුද්දති, he pleases.                                       |
| මද්ද    | මද්දංගිකෙ      | මද්දති, he reflects.                                       |
| මද්ද    | මද්දංගිකෙ      | මද්දති, he bruises.                                        |
| සන්ද    | සන්දංගිකෙ      | සන්දති, it pours.                                          |
| කන්ද    | කන්දංගිකෙ      | කන්දති, he calls: also he weeps.                           |
| විද     | විදංගිකෙ       | විදති, it becomes cheap.                                   |
| දද      | දදංගිකෙ        | දදති, he gives.                                            |
| රුද්ද   | රුද්දංගිකෙ     | රුද්දති, he sheds tears.                                   |
| සද්ද    | සද්දංගිකෙ      | සද්දති, he sinks; he travels; he gives.                    |
| භිලාභ   | භිලාභංගිකෙ     | භිලාභති, he becomes healthful                              |
| සුද්ද   | සුද්දංගිකෙ     | සුද්දති, it vanishes, it wears away.                       |
| රද්ද    | රද්දංගිකෙ      | රද්දති, he scratches (as with claws.)                      |
| සාද්ද   | සාද්දංගිකෙ     | සාද්දති, he enjoys health.                                 |
| භද්ද    | භද්දංගිකෙ      | භද්දති, he speak (as an orator)                            |
| භද්ද    | භද්දංගිකෙ      | භද්දති, it sounds (indiscriminately, as a beast.)          |
| රද්ද    | රද්දංගිකෙ      | රද්දති, he eats.                                           |
| අද්ද    | අද්දංගිකෙ      | අද්දති, he eats.                                           |
| බාද්ද   | බාද්දංගිකෙ     | බාද්දති, he eats.                                          |
| අද්ද    | අද්දංගිකෙ      | අද්දති, he requests, also, he walks.                       |
| මිද්ද   | මිද්දංගිකෙ     | මිද්දති, he loves.                                         |
| බුද්ද   | බුද්දංගිකෙ     | බුද්දති, he becomes hungry.                                |
| දුර්ද්ද | දුර්ද්දංගිකෙ   | දුර්ද්දති, he becomes poor.                                |
| ද       | දංගිකෙ         | දති, he gives.                                             |
| භාද්ද   | භාද්දංගිකෙ     | භාද්දති, he becomes idle.                                  |

|       |                  |                                                          |
|-------|------------------|----------------------------------------------------------|
| බාධ   | බාධාසං           | බාධති, <i>he hinders.</i>                                |
| භූමි  | රෙසජො            | භූදති, <i>he is displeased.</i>                          |
| භාව   | පඨිට්ඨාසං        | භාවති, <i>he makes foot hold, or whereon to stand.</i>   |
| වූඩු  | වූඩ්ඨං           | වූඩති, <i>he increases.</i>                              |
| වඩ    | වූඩ්ඨං           | වඩති, <i>he increases.</i>                               |
| බා    | බාරණං            | බාභි, <i>he bears.</i>                                   |
| බුඩ   | බොධිජො           | බුජ්ඣති, <i>he comprehends.</i>                          |
| සිද්ධ | හතිවිසි          | සිජ්ඣති, <i>it happens.</i>                              |
| සුඛ   | සමිපභාරෙ         | සුජ්ඣති, <i>he makes war.</i>                            |
| විඛ   | වෙධිජො           | විජ්ඣති, <i>he pierces.</i>                              |
| රඛ    | තිංසාසපරොධි      | රඛති, <i>he pains ; also, he perfects.</i>               |
| බධ    | බන්ධිජො          | බන්ධති, <i>he binds.</i>                                 |
| ඉඛ    | සිඬ්චිති         | ඉච්ඡති, <i>it occurs.</i>                                |
| සාධ   | සිඬ්චිති         | සාධති, <i>it occurs.</i>                                 |
| ධෙ    | පාභො             | ධෙති, <i>he drinks.</i>                                  |
| ඉන්ධ  | දිත්ඨිසං         | ඉන්ධති, <i>it enlightens.</i>                            |
| මාන   | උත්ඨං            | මානති, <i>he honours.</i>                                |
| වින   | සමිපභෙ           | විනති, <i>he respects.</i>                               |
| ඉන    | පානානො           | ඉනති, <i>he lives.</i>                                   |
| කන    | දිත්ඨිහතිකන්තිසු | කනති, <i>he enlightens ; he walks ; it becomes fair.</i> |
| බහු   | බන්ධාවධාරණං      | බහුති, <i>he makes pillars.</i>                          |
| ඉප    | භොජජො            | ඉපති, <i>he supports.</i>                                |
| ඉප    | සංවරණං           | ඉපති, <i>he conceals or covers.</i>                      |
| තප    | සන්තාපෙ          | තපති, <i>he heats.</i>                                   |
| තප    | ඉස්සරිසෙ         | තපති, <i>he enlightens.</i>                              |
| වුප   | මන්දගතො          | වුපති, <i>he walks limpingly.</i>                        |
| රප    | වංකො             | රපති, <i>he talks.</i>                                   |
| ලප    | වාකො             | ලපති, <i>he speaks.</i>                                  |
| සප    | අක්කොසෙ          | සපති, <i>he cures.</i>                                   |
| ජප    | වික්ඛන්ධිවෙ      | ජපති, <i>he speaks (cleverly)</i>                        |
| ජප්ප  | වික්ඛන්ධිවෙ      | ජප්පති, <i>he speaks (cleverly)</i>                      |
| භජ්ප  | සන්තාපජො         | භජ්පති, <i>he entertains (charitably)</i>                |
| කම්   | කිත්ථිවිලිජො     | කම්පති, <i>it moves.</i>                                 |
| කම්ප  | කාමරෙඨි          | කම්පති, <i>he finishes.</i>                              |
| වෙසු  | කම්පජො           | වෙපති, <i>it shakes.</i>                                 |
| තප්ප  | සන්තාපතෙරෙදෙ     | තප්පති, <i>he repents.</i>                               |
| තක්ක  | තක්කොති. සාසං    | තක්කති, <i>he thinks.</i>                                |
| වප    | විජ්ජිකම්භෙ      | වපති, <i>he sows.</i>                                    |
| ධුප   | සන්තාපතො         | ධුපති, <i>he walks (gently.)</i>                         |
| සු    | සන්තාසං          | සොති, <i>it becomes.</i>                                 |
| ඉ     | සන්තාසං          | භවති, <i>it becomes.</i>                                 |
| ඉ     | අත්ථිකානාහතිමිති | භවති, <i>he goes.</i>                                    |
| වි    | අත්ථිකානාහතිමිති | වෙති, <i>he thinks,</i>                                  |















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